THE DEFENDER Magazine

JULY 1942
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GERALD B. WINROD ★ EDITOR

Divine Guidance For The Crisis

. . . Announcing The National Spiritual Defense Crusade . . .

AMERICAN men in uniform deserve the united support of those at home. Casualty lists published the last few days, indicate that several thousand lads, serving in various parts of the world, have made the supreme sacrifice since Pearl Harbor. Three fine, Christian boys from the Defender Office at Wichita, are now in service.

Facing our greatest test in the weeks and months just ahead, we need to cultivate the wisdom that prompted Benjamin Franklin to address the Constitutional Convention at Philadelphia as follows: "I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel."

Dr. Frank W. Gunsaulus, the noted Chicago preacher, stated a great truth when he said: "Statesmanship is seeing where Almighty God is going and then getting things out of His way."

Bishop John Ireland once exclaimed: "Tell men there is a God; that authority is Divine; that God's majesty encircles with its rays the legislators and rulers of Nations. God is the master of man and God's will is man's supreme law. Authority is from God and civil governments rule by Divine right. The underlying religious spirit of the people is the surest hope of the Republic."

Into the National Anthem, Francis Scott Key incorporated the words: "And this is our motto, 'In God is our trust.' "

Julia Ward Howe expressed the deepest feeling of the true Christian patriot when she wrote these words in the "Battle Hymn of the Republic" . . .

In the beauty of the lilies
Christ was born across the sea,
With a glory in His bosom
That transfigures you and me.
As He died to make men holy,
Let us die to make men free,
While God is marching on.

Our national hymn contains these immortal words, from the pen of Samuel Francis Smith:

Our Fathers' God, to Thee,
Author of Liberty,
To Thee we sing!
Long may our land be bright
With Freedom's holy light!
Protect us by Thy might,
Great God, our King.

Grover Cleveland declared his faith in Divine Guidance, by saying: "Above all, I know there is a Supreme Being who rules the affairs of men and whose goodness and mercy have always followed the American people, and I know He will not turn from us now if we humbly and reverently seek His powerful aid."

Dr. Sam Swain, head of the National Spiritual Defense Crusade, is publishing the following words of Abraham Lincoln, on all the literature circulated by his organization: "My concern is not so much whether God is on our side, but my great concern is to be on God's side, FOR GOD IS ALWAYS RIGHT."

The sentiments voiced in the foregoing quotations, emerge from the spirit that has made our Nation great and powerful. These deep feelings, expressed in verse and utterance, need to find rebirth in the soul of America today — so that decisions, reflecting the collective will of the people, shall be such as to keep us in parallel with the Divine plan now being worked out among the nations. God hears and answers prayer. Above all, His guiding hand is needed in the present crisis.

* * *

The NATIONAL SPIRITUAL DEFENSE CRUSADE announced on the last page of this Defender, symbolizes a wholesome trend. It is one of several movements of major importance, contributing to the mobilization of the Nation's spiritual resources.

"The story of the Crusade dates back to the early days of the war in Europe, when the majority of the American people were expressing themselves against participation in the struggle," says a statement just released from national headquarters of the organization . . . Akron, Ohio. "Apprehensive over the drift of the United States toward war, and wishing to see the Cause of Christ braced for any emergency that might arise, Dr. Sam Swain found himself on his knees in his study one day, praying for guidance in helping to bring about a spiritual awakening in the Country."

Dr. Swain explains: "I held my pencil in my hand, scratching unconsciously on an old envelope as I prayed; when I completed my prayer, I found I had traced a rough sketch that seemed to symbolize the power and significance of the thing for which I was praying. This pattern sketch has become the emblem of the National Spiritual Defense Crusade."

The symbol is framed in a circle, in which a design of the globe appears, surmounted by the red V for Victory. Mounted above the globe and the V, is the golden Cross of Christianity, carrying the word Faith. Printed within the border circle are these words: "Spiritual Defense . . . Home and Country."

One of the aims of this Crusade is to supplement the work of Army Chaplains and U. S. O. centers, at every

— *Turn To Page 19.*

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THE DEFENDER MAGAZINE

JULY 1942

Jonah, Nineveh And Modern Cities

Rev. Gerald B. Winrod, D. D.

"SO THE shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1:6.

No portion of Scripture has been subjected to greater ridicule by unbelievers, or provoked a more supercilious attitude among skeptics, than the little book of Jonah. One writer calls it, "The greatest fish story ever told."

Yet in this book of four short chapters, embracing only forty-eight verses, the reverent student discovers a gold mine of inspiration, history, prophecy and plain teaching on the important subject of life after death.

A PREACHER IN A STORM

In language that cannot be misunderstood, the Old Testament narrative tells of a man named Jonah who was divinely chosen for a special task. He was called to conduct a prophetic, preaching mission on the streets of an exceedingly wicked city, Nineveh. His message was to be in the nature of solemn warning that unless the populace repented, swift destruction would overtake them.

Nineveh had earned for itself a bad reputation. Indeed, the city was originally founded by the vicious Nimrod, back in the days of the Babel builders. It shared the sins of old Babylon and was under the domination of the demonic harlot religious system founded by Nimrod and Semiramis — who were deified as demigod and goddess.

Instead of obeying the call, Jonah fled to Joppa. Seized with mortal fear, he engaged passage on a ship for Tarshish. Crossing the Mediterranean, a storm came up. The lightning wrote a zig-zag yellow finger across the heavens, the thunder roared, the wind blew, the ship was tossed like a toy. The fleeing preacher was asleep.

The shipmaster came to him, and said unto him . . . O sleeper arise! Lots were cast. Jonah's rebelliousness was exposed. He was thrown overboard. A great fish swallowed him. Even as the body of our Jesus Christ remained in the tomb three days and nights, so also, Jonah was in the belly of the sea monster the same length of time. Taken to dry land, divine Grace became operative, "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."

Remarkable results attended the thundering denunciations of the prophet, after he returned to the directive will of God. He spoke with assurance and a feeling of utter self-abandonment. He was consumed with one thing — his message! From peasant in the field, to king on the throne, the people repented. Six hundred thousand persons forsook their sinful ways and sought benign blessings at the hand of the allwise and patient God, Whom they had outraged by their wicked conduct. The city was spared. Jonah was vindicated.

MODERN CITIES DOOMED

Nineveh is, to the student of typology, more than a city. It is a *type* — a type of the mass immortality and intensified sinfulness, inevitably generated, when great numbers of people collect in one place . . . a type of God's attitude toward large cities in general . . . a type of modern cities doomed to destruction by war, revolution, and bombings from the skies, during the closing period of this dispensation.

Nineveh is also the principal subject of discussion in Nahum, a companion book to Jonah. But in this instance, the city is presented as a prophetic type of end-time cities marked for the wrath of Almighty God. *An examination of the prophecy shows Nineveh, a great city in the days of Nahum, to be a type-name for cities and towns of the latter times.*

Nahum is called the "Elkoshite," and in the opening verse of his book, describes the document as "the oracle of Nineveh." No competent analyst questions that much of the discussion points prophetically to the very period in which we are living.

Take for instance, chapter 2 and verse 3: "The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like lightnings." Could one ask for a more perfect description of twentieth century automobiles, buses, street cars and locomotives?

"Shall rage in the streets," implies the speed of modern travel. "Shall justle one against another," alludes to traffic accidents. "In the broad ways," anticipates the construction of our wide, paved roads; when the prophet wrote these words, a highway consisted only of a narrow caravan path. "They shall seem like torches," refers to dazzling headlights. "They shall run like lightnings," describes the modern gasoline engine; a better translation would be "explosions" instead of "lightnings" . . . engines operate by explosions.

— *Turn To Page 4.*

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. . . From Page 3 . . .

NATIONS HAVE SOULS

More than a century elapsed between the time of Jonah and Nahum. Great changes took place. The moral putrification of the city compares favorably with the description of Romans 1: 21—23, a passage that explains the origin of idolatry and heathen religion.

The principal deity of the Ninevites in Nahum's time was the bull-god, with the face of a man and wings of a bird — "an image made like to corruptible man, and to birds, and fourfooted beasts."

Now bearing in mind that Nahum's words to Nineveh, are also addressed to the cities of our day, let the opening words of the prophecy be noted: "God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." Nahum 1:2.

The ethical lesson taught in this book as a whole, is that nations, like individuals, may expect to suffer when they violate laws of right and justice. While by His very character, God is "slow to anger," yet He cannot "acquit the wicked." Thus we read: "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." Nahum 1:3.

Thirteen sizzling words in the foregoing passages should be underscored: jealous, revengeth, revengeth, furious, vengeance, adversaries, wrath, anger, acquit, whirlwind, storm, clouds, dust.

Nations, like individuals, have souls. The soul that defies God may expect to pay a heavy toll. God "will not at all acquit the wicked" — could be translated better, He "will by no means clear the guilty."

GOD SPEAKS TO CITIES

In addressing twentieth century cities, of which Nineveh is a type, the prophet begins with the word "*Guilty.*" It is in the cities, not the rural and sparsely settled districts, that major crimes are committed, moral standards violated, abominations practiced, liberties taken, righteous regulations defied.

Cities, cities are Guilty! And the cities of the end-time must pay! says Nahum. God's wrath is kindled . . . and God's wrath will strike. Haughty, rebellious, Christ-hating, God-defying, cities will be brought low, to the dust. "The Lord hath his way in the WHIRLWIND, STORM, CLOUDS, DUST."

Concerning this passage, Rev. J. Q. Adams, a well known British Bible teacher says: "Whirlwind and Storm are Bible symbol-terms for Revolutions. Jehovah is telling us, I have my way in Revolutions, in Uprisings, in Wars — and it is when He is talking of the City of today. Look out, Cities! Revolutions awful, then, are scheduled for today and Jehovah gives notice beforehand."

Mr. Adams goes on to say, that if the rapture of the saints does not first occur, "he wishes natural death before the Revolutions which are scheduled for our day are turned loose from their leash." He wrote these words in 1936.

Referring to Nahum 1:4, the same writer explains: "Rivers dried up. Rivers mean streams that flow, and as the City is the one subject under consideration, it is prophecy that Jehovah by age-end Storms dries up the streams that flow from the City. Down go all the telephone and telegraph systems, which are the great streams (rivers) that flow from the City. Down go the broadcasting stations, also the great daily press, that flow forth from the Cities.

"It means every stream of influence that flows forth from the City goes down. Yes, the chain stores, the banks, even the churches, for these also are rivers flowing forth through or from the City. Now just as plainly and as simply as one can possibly put it, and as coolly viewed as possible, such wreckage is going to mean unspeakable sufferings."

"ENTANGLED LIKE THORNS"

Inspiration prompted Nahum to further say: "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not."

Then depicting, the fate of cities through the use of modern warfare, he uses such terms as: "The noise of a whip, the noise of rattling wheels, prancing horses, jumping chariots, the horseman lifteth up both the bright sword and the glittering spear, a multitude is slain, a great number of carcases, no end of corpses, they stumble upon corpses . . . corpses, corpses."

On the very day that this article for The Defender is being written, word comes by press and radio, of the fateful bombing of Cologne, Germany — an attack which left the city a mass of debris and twisted wreckage. A newspaper headline says: "COLOGNE BLAZING AFTER ASSAULT BY 1,250 BRITISH BOMBERS."

"Three-fourths of Cologne was set afire and a great area of the German Rhineland metropolis of 756,000 population was flattened by tremendous weights of explosives dropped by 1,250 RAF planes Saturday night in the greatest raid in all aerial warfare, the British announced today," says an Associated Press dispatch.

A correct translation of Nahum's utterance from the original text, would be: "A multitude of slain, a great heap of corpses, no end of the bodies, they stumble upon their bodies."

The text implies that judgment for sin decreed, through the lips of Nahum, that there would be — *heaps of corpses, piles upon piles of human bodies, in the streets of end-time cities.* One only needs to read latest reports of destruction released from earth, air and sky, upon metroplis after metropolis, to discern the fulfillment of this prophecy.

The prophet also describes cities of

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the latter times, as being "entangled like thorns, and, drunken as with their drink, they are consumed utterly as dry stubble."

Entangled like thorns or briars! The metaphor is understandable to anyone who has ever seen a briar patch. It is well nigh impossible to tell where one briar ends and the other begins. They overlap and are entwined, interlaced, with one another.

This description could not have possibly applied to ancient cities in B. C. 713, the time when the prophet took up his quill to write. But they apply perfectly to the cities of today, inseparably interwoven by telephone, telegraph, radio, press, banking, politics. Thus, the prophecy extends far beyond Nineveh of old.

"CITIES LAID WASTE"

Jeremiah was inspired to pen a prophecy which synchronizes perfectly with the one by Nahum. In the fourth chapter of his book, he writes of the latter times, identified as the period when Antichrist, "the destroyer of the Gentiles," will arise . . . "cities shall be laid waste" . . . and the air machine become the world's most deadly instrument of warfare.

The fifth verse of the chapter gives the key. It is a prophecy about cities — cities prepared for war, *fortified cities:* "Blow ye the trumpet in the land: cry aloud and say, Assemble yourselves, let us go into the fortified cities."

All that follows, begins with a sudden alarm-call, like the clanging of a cymbal or the screeching of an air raid siren. Blow the trumpet! Assemble in the fortified cities, perhaps due to approaching air raids, and governments can offer no protection outside of specially prepared shelters.

Why this commotion? What is the root cause of the angry war situation that characterizes the end-time? The answer is found in the next verse: "Evil from the north, and great destruction." Out of the North, Russia, comes the international destructionist force, basically responsible for prying loose the foundations of orderly government, making war, revolution and chaos inevitable.

So much for Jeremiah 4:5—6. Now, turning to the seventh verse, the British lion begins to stir itself: "The lion is come up from his thicket." And this is accompanied by the appearance of the Antichrist, under whose bloody reign, Armageddon will become history. One of the many titles given this monster of vice, in the prophetical Scriptures, is "Destroyer of the Gentiles." The unveiling of Antichrist is accompanied by the destruction of cities through aerial warfare.

The verse reads: "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." Jeremiah 4:7.

Cities laid waste! Verse 8: "For this gird you with sack-cloth, lament and howl: for the fierce anger of the Lord is not turned back from us."

Not gay attire, sensuous perfumes, dancing, drinking, gambling, theater-going, worldly pleasure . . . but pain, sorrow, tears, grief, sackcloth, for the immoral, God-defying cities of the end-time!

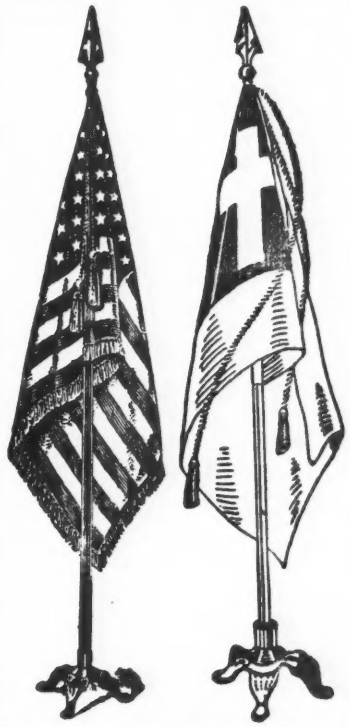
BOMBINGS PROPHECIED

Nahum identified the automobile as the mode of transportation in this period of the world's history, and Jeremiah described the air machine as the principal device for erasing cities from the face of the earth. Verse 13 of the chapter becomes understandable only as it is interpreted to refer to the modern airplane:

"Behold, he shall come up as clouds, and his chariots shall be as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled."

"He shall come *up!*" The prophet looks up — up toward the heavens, for the chariots of death that are scheduled to rain destruction upon cities. He sees them "come as clouds" — clouds of bombers. Not until the present generation could fighters come roaring on the clouds.

— *Turn To Page 6.*



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. . . From Page 5 . . .

"His chariots shall be as a whirlwind." This refers unmistakably to the existence of propellers on the war chariots. "His horses" speaks of the horsepower of the engines.

"Are swifter" anticipates the amazing speed of the air machines used in the great war upon the cities. "Than eagles" again lifts our thinking to the atmospheric regions from whence come the hordes of destruction.

Every term employed here, has to do with the air. Then comes the wail of the cities: "Woe unto us! for we are spoiled." Change the word "spoiled" to "ruined," which would be the more correct translation, and the thought is complete.

Jeremiah's prophecy is only one of numerous references to the ruination of cities, in the Day of the Airplane.

It is said, if a traveller starts at a given point and moves in one direction, he will eventually come back to exactly where he started. We have completed a prophetic circle and find ourselves back to the original premise — namely, that men and nations, having deliberately transgressed the laws of God, are already in the throes of judgment.

(To be continued next month.)

An Attempt To "Limit Religion"

A FEW DAYS ago, the United States Supreme Court handed down a decision that promises to have a far-reaching effect upon the religious life of our Nation. By a decision of 5 to 4, the high tribunal held that the sale of religious books and pamphlets can be licensed in this Country.

On its face, this development may appear of only passing importance. But the decision was so worded as to cover territory heretofore held inviolate because *it has to do directly with the matter of religious freedom in the United States.*

Speaking editorially, the *Chicago Daily Tribune* says: "It was a very bad decision, so bad that it recalls abuses listed in the Declaration of Independence. The Judges who voted against it, had read history. They knew that the classic method of repression is licensing. The great fight for the freedom of the press was the fight against just such prior restraints on publication. The people of this Country thought that fight had been won. By restraints on distribution, books, newspapers, and magazines may be prevented from reaching the readers quite as effectively as by the licensing of publishing houses.

"The case just decided by the court was difficult in the sense that it was concerned with the activities of the sect known as Jehovah's Witnesses. The doctrines of the sect have outraged many communities throughout the Country. The Witnesses have been expressing unpopular opinions, hateful to vast numbers of their fellow citizens. But the fundamental question is whether such people in this Country are free to express such views. The answer is that if they aren't, there is no freedom in this Country. The guarantees of freedom of the press and freedom of religion are not needed to authorize expressions of popular judgments in politics and religion."

A newspaper clipping dated June 8, 1942, telling of this action by the Supreme Court, bears the following headline: "HIGH COURT UPHOLDS *LIMIT* ON SPEECH, PRESS, RELIGION."

This is the first time in the history of the United States that a serious attempt has been made, by constituted authority to "Limit Religion." Four out of nine Justices who voted against the proposal were Stone, Murphy, Black and Douglass. Justice Murphy, a Roman Catholic, wrote a vigorous dissenting opinion.

If a small sect like the "Jehovah Witnesses" can be suppressed today — who knows but what Catholics, Modernists, Fundamentalists, or some other religious group may be silenced tomorrow?

Justices Black, Douglas and Murphy denounced the action on the grounds that it *"suppresses or tends to suppress the free exercise of a religion practiced by a minority group."*

On the other hand, the majority decision declared that, courts can not "intrude into the consciences of men or compel them to believe contrary to their faith . . . but courts are competent to adjudge the acts men do under color of a constitutional right, such as that of freedom of speech or of the press or the free exercise of the religion." They also said, "The mind and spirit of man remain free, while his actions rest subject to necessary accommodation to the competing needs of his fellows."

It is difficult to see how the conscience, mind and spirit of man can be free, if his actions in matters of religious worship, are in any way suppressed.

— *Rev. Gerald B. Winrod, D. D.*

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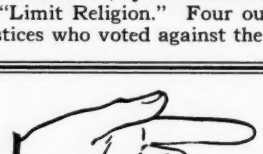

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The Ras Shamra Tablets

Dr. J. O. Kinnaman . . . Long Beach, California

IN THE FIELD of Biblical archaeology, there is far more involved than the mere digging up of artifacts. The artifacts *per se* would be of no value unless they were more or less in literary form. Archaeology has, within the last forty years come into its own, in that it is now classed as an exact science.

Many obscure passages in the Bible have been brought under the spotlight of complete interpretation by findings in this department of science.

In the year 1929, M. Claude Schaeffer, an eminent archaeologist, came, as it were by accident upon a buried city whose record was lost, or completely unknown to the scholastic world. This site is now known as Ras Shamra. It has been much in public print for more than ten years. There has been some romancing about Ras Shamra in the press, as usual, but the time has now come for the archaeologist to evaluate the findings, and arrange them in their proper perspective.

The ruins of this city are located in the extreme northwestern part of Syria, near the Bay of Alexandretta, on a small arm of the Mediterranean. It is on the angle of the border line between Syria and Asia Minor Proper. Ras Shamra was a seaport, with an outlook over the entire sea, directly opposite the island of Cyprus. The promontory upon which it stands points toward the island that the Apostle Paul first visited as a missionary.

The occupation of the site began in the mists of antiquity. There is no way of calculating the date of the original settlement. But it may help us to remember that Palestine is the second oldest area on the globe to arise from the depths of the sea, and that the Country has never been submerged since it arose. The lowest pottery of Ras Shamra corresponds to the Tel Halaf, and the El Obeid, these being the oldest artifacts known to archaeologists i. e. the oldest *wheel-made* pottery. But the city was not isolated even in that early period, nor were its artifacts definitely indigenous — proving that it was influenced by the nations touching its borders.

It was influenced by Mesopotamia, Babylon, Egypt, Isles of the Agean, and finally, the Levant. These influences extended through centuries, as the culture of first one neighbor, and another, gained the ascendency. In the lower strata there are no written records, or even inscriptions. Does that mean that we have here a settlement of man *before* writing was invented? This could scarcely be the case, for we cannot find a time when some group of the race, was not familiar with this art. The old notion that writing was not known before the eighth century B. C. has gone to the ash-heap with other discarded, and disproved theories.

Here at Ras Shamra the *written records* begin with a Semitic people of the Amorite-Canaanite type, or branch, of the human family. Now understand, that the word "Semitic" does not refer to "race." It is not an anthropological term, but a philological one. It has reference to *language,* and language only. This is a scientific fact. We are well aware that the term has been loosely used for approximately a century, to refer to race, but that is not the proper interpretation of the word. The term "Semitic" simply refers to groups of peoples speaking the same *root-language.*

In the earliest records, the people call their city Ugarit. This is also the name by which it is known in the Tel el Amarna Tablets. In the beginning it was probably a Babylonian colony, or trading post, for it was under the cultural influence of Babylon until the fall of the First Babylonian Dynasty; then it yielded to the pressure of Egypt in the XII Dynasty of that Country. Many artifacts of that period have been found; among them the statue of Queen Senusret, two sphinxes of Amenemhat III, and others too numerous to mention at this time. The character of the pottery changes in such manner, as to

— *Turn To Page 8.*

A Spiritual Service

PASTORS and Evangelists are entitled to certain special courtesies which automatically accompany their profession. Indeed, the Christian ministry has been described as "the noblest of all callings." It is therefore, to the advantage of clergymen everywhere, to make their vocation known at a glance.

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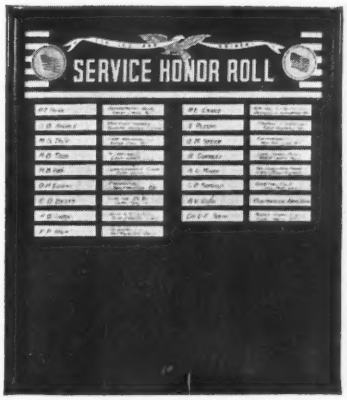

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. . . From Page 7 . . .

suggest the influence of the Hurrian, or Horite culture. The Horites were kin to the Matanni, an Indo-European people in origin, to which group Nefertiti, the Queen of Amenhotep IV belonged. In the fifteenth century B. C., Ugarit came under the complete dominance of Egypt, and during the two following centuries it reached the zenith of prosperity.

During this period the Hebrews invaded Palestine under Joshua, breaking through at Jericho, and taking the secondary line of defense at Ai, thus cutting the Country into two sections, nullifying communication, and cooperation between them. The Canaanites, whom Joshua conquered, were kin of the people of Ugarit.

Ugarit was, at its peak of culture, a literary city. It cultivated intellectual development and built libraries. The greatest archaeological "find" was what may be called "The Central Library." Located between the Temples of the gods Baal and Dagon, this building was not only the great Central Library, but also the residence of the High Priest who officiated in both temples.

The "books" from which we reconstruct the history of Ras Shamra, are clay tablets like those used in ancient Babylonia. The writing is *cuneiform,* but a cuneiform adapted to *alphabetical* script. Pure cuneiform, as written by the Sumerians and Babylonians, was syllabic, and sentence in import. This alphabet consists of 29 signs, symbols that stand for *letters* in an alphabet; they are phonetic, and not syllabic. This is the oldest, or earliest alphabetical writing known in form other than an inscription. This writing is purely Semitic, proto-Phonecian, or, in other words, Canaanite.

The contents of this Library is, broadly speaking, miscellaneous to a degree. It is scientific, religious, general reference, linguistic, current standards, etc. One of the divisions of this cultural center is outstanding, i. e. its dictionaries. Here we find dictionaries of the Old Sumerian tongue, more dead at this time than Latin and Sanscrit are now. There are dictionaries that we might call "transitional," between the then ancient languages, and the current tongues. There are dictionaries of languages that no scholar knows or can identify today. There were books of reference, treatises on medicine, veterinary surgery, Sumerian texts, lists of ships, treaties, wills, letters, private and public, text-books, accounting sheets, and so on *ad infinitum.*

The religious texts are very interesting, not necessarily as religion, but for their historical significance. These texts were written, in the main, during the reign of King Nigmed (his exact date is unknown at present), but probably about the middle of the second millennium B. C. His name is Indo-European, and not Semitic. This gives us a clue to the movements of the Indo-European peoples in the waves of migration that finally took them to Europe. The religious texts set forth clearly the characteristics of the Canaanite religion, a subject that has been blank in the History of Religion, excepting from the viewpoint of their enemies as given in the Bible.

The supreme god of the Canaanites was El, the Old Testament name for the God of Israel (Genesis 33:20). It not only occurs in singular form, but also plural, as Elohim — which is accusative plural grammatically. This form does not imply polytheism but reflects the deepest respect upon the part of the devotee, and is common usage in Oriental tongues today. El is supreme, and his dicta cannot be changed by any one, either gods, or men. Canaan is called "The whole land of El". His wife was Asherat. Her name is found in the Bible in the following passages: Exodus 34:13, Judges 3:7, I Kings 18:19 and 2 Kings 23:4.

Asherah, or Asherim was the son of El and Asherat. He was the god of the clouds, thunder and storm. These gods took upon themselves certain symbols that finally became inseparably associated with them. The symbol of El was the bull, a mark that was almost universal among people of the Near East.

El had another son named Baal, who is found prominent in the current literature of that time. Much is said in the Bible about Baal, the writers being contemporaneous with this system of worship. He appears in the Bible as the protagonist against Jehovah. He also has the symbol of the bull, with horns on his helmet. In the story of his life he is represented as battling a serpent having seven heads. Lotan is the Hebrew equivalent of Leviathan.

The temple of Dagon, from whom Hammurabi claimed descent, stands close by. This god was introduced into Syria by the Amorites, and in the Old Testament is known as the chief god of the Philistines.

These tablets have direct contact with the Pentateuch, and the book of Joshua; but the extent of that relationship must not be exaggerated, for they cannot yet be exactly equated with the Hebrew records. Their importance lies

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in the fact that for the first time, we see the Canaanitish religion from their point of view, and not from the angle of their enemies, the Hebrews.

In the Amarna Tablets we find the King of Tyre writing to Amenhotep IV as follows: "Ugarit, the King's town, has been destroyed by fire. Half the town has been burnt, the other half is no more."

Amenhotep IV was otherwise known as Akhen — Aten, the Heretic King of Egypt, the father-in-law of the now famous King Tut Ankh Amen.

Ugarit was destroyed during the reign of Amenhotep IV by an earthquake, tidal wave and fire. There is a poem in the library describing just such catastrophe, and perhaps was written after its rebuilding, for the city was rebuilt upon the same spot.

The last destruction occurred at the time of the Invasion of the Sea Peoples, during the reign of Ramases III. The first wave of invasion took place in 1194 B. C. about the time the Siege of Troy began. The second wave took place in 1192 B. C. when Ugarit was utterly destroyed by military and naval operations, from which she never recovered. The city was never rebuilt. There it lay, forgotten and unknown to man, from 1192 B. C. until 1929 A. D. when the spade of the archaeologist uncovered it, and again one of the silent places of the Bible was clearly illuminated.

Daily Prayer

The following press dispatch was released from Linneus, Missouri... June 30th:

"Every evening the citizens of Linneus have a moment of silent prayer for a United States war victory. The sound of the city siren each evening at 6 o'clock reminds townsfolks to join in supplication."

Valuable Beecher Letter Recovered

AT Litchfield, Connecticut, in the year 1813, the Presbyterian manse of Rev. Lyman Beecher welcomed a baby boy who was destined to become one of the most famous preachers this Country has ever known — Henry Ward Beecher. As a child, he was quiet, shy and bashful. While in his teens, he experienced a desire to go to the sea, but yielding to Christ this ambition was replaced by the greater calling of the ministry.

Entering Lane Seminary, he received theological training under the direction of his father, who was one of the professors. After finishing school work, several pastorates were in his care until 1847, when he entered the great church at Brooklyn which was to become a field of labor for forty years.

Dr. Beecher was a powerful pulpit orator. He is said to have been witty and pathetic, dramatic and eloquent . . . original in the choice and treatment of his sermons. Tender hearted and charitable, he hated injustice in any class, and the full power of tongue and pen was used to combat it.

His sister, Harriet Beecher Stowe, had written Uncle Tom's Cabin, arousing to fever pitch the feeling of the North against slavery, when Henry Ward Beecher plunged into the battle. During the Civil War he did much to influence public opinion for liberation of the negro. He was editor of the *Christian Union* for many years. He also contributed to a number of papers and magazines regularly, wrote a novel and several other books.

* * *

Dr. H. L. Proppe, Pastor of the First Baptist Church, Hollywood, California . . . recently discovered an original letter of great value, written by Henry Ward Beecher to a General in the United States army. The missive was found in a special file presented to Dr. Proppe by the widow of Dr. John Snape.

Dr. Snape was at one time Pastor of the Hollywood Church. The letter, addressed to General H. A. Barnum during the days of the Civil War, reads as follows:

"You request me to send you my prayer made on Decoration Day. If you will send me the notes of the oriole that whistled from the top of my trees last June, or the iridescent globes that came in by millions on the last waves that rolled in on the strand yesterday, or a segment of the rainbow of last week, or the perfume of the violet that blossomed last May, I will also send you the prayer that rose to my lips with the occasion and left me forever. I hope it went to Heaven and was registered; in which case the only record of it will be in Heaven.

"Very truly yours, Henry Ward Beecher."

The letter, sent from Peekskill, N. Y., was dated July 11, 1878.

An Important Article

The coming of both the automobile and airplane was anticipated in Bible prophecy. The article "Jonah, Nineveh and Modern Cities," shows that Nahum prophecied the automobile . . . Jeremiah the airplane. This treatise is but a sample of what readers may expect to find in Dr. Winrod's new book "HARMAGEDDON" — now in process of preparation. Advance orders for first copies being accepted at 25 cents each.

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Liquor Must Go

Dr. Clinton N. Howard . . . Washington, D. C.

BOOZE, the cause of the most disastrous defeat in World War II, in the judgment of many, due to a combination of causes defined by Government officials as "lack of alertness," has returned—to use a figure of speech employed by St. Peter: "like a dog to his vomit, a sow that was washed in her wallowing in the mire."

When the surprise major blow was struck by the Japanese upon our Pearl Harbor defenses on December 7, the first precaution taken was to close the saloons, with penalties so severe as to result in a complete black-out of liquor under military Prohibition.

The "noble experiment" lasted sufficiently long to give the Country an example of what might be expected if that policy became permanent and continental in reducing crime and deaths from traffic accidents, the two greatest calamities of modern civilization, crime and loss of life on the highways.

BLESSINGS OF PROHIBITION

A dispatch direct from Honolulu by the *New York Times* correspondent, March 8, 1942, says: "The sale of liquor has been banned by the Military Governor. This time no one can say that Prohibition was put over by a temperance league. With strict enforcement, and no liquor, crime and accidents have almost disappeared."

John O'Donnell can safely qualify as a wet witness in a two-column article in the *Washington Times-Herald,* March 9, 1942. He thinks that "the ardent drys can find scant comfort for their cause in the highly efficient and rigid Prohibition imposed by necessity upon Hawaii," but, he continues, "there was no doubt that Army Prohibition was the dryest Prohibition in the history of the Nation. The bootlegger vanished after the first week and crime was cut in half. Traffic accidents in the month after Pearl Harbor dropped one-third. This figure in turn was cut in half in the next four weeks."

Mr. O'Donnell believes this would be calamitous if the same policy were imposed throughout the United States. He writes, "If this were done, there, as here in Hawaii, Scotch would soar in price to $25 per quart, and become the guarded treasure in the cellars of the fortunate few."

Mr. O'Donnell states that the object of military Prohibition after Japanese victory "was a military necessity imposed because of the danger of race riots and sabotage arising out of Hawaii's mixed multitude," and "that the main objective was accomplished."

In connection with the report is a double-column photograph of the interior of a Honolulu saloon crowded with civilians and men in uniform titled "Soldiers and sailors line a Honolulu bar after a brief period of Prohibition following the attack upon Pearl Harbor." The article concludes:

"What was feared was that some husky laborers with a few drinks under their belts, would get the idea they should start a private war against every individual with an Asiatic cast of face," the authorities explained.

"If that once started, the fat would really be in the fire. Complete suppression of liquor cut down that danger when the situation was at its worst."

It seems, therefore, that the only calamity imposed upon the perilous situation, following the Japanese attack, was the tragic increase in the price of whisky. Of course, if the Japs come again, and get away with it, in Honolulu or the United States, prepare for the worst—Prohibition. Why not come to it before the calamity occurs? It may prevent its coming.

The testimony of the press correspondents are confirmed by witnesses on the ground. Theodore Richards, a man of high standing and unimpeachable integrity, writing to the American Business Men's Research Foundation, Chicago, says, "In my 52 years in the islands, I am amazed to see the effect on public life of the successful operation of real Prohibition enforced by the Army of the United States. The effect on police-court records and general absence of lawlessness plus a remarkable traffic safety is fairly astonishing to an old resident as I am."

AN AMERICAN TRAITOR

What will happen if they succeed is told by Bill Cunningham, the correspondent of the *Boston Herald,* of what did happen prior to the Jap raid of Sunday, December 7. As a little side light, he writes:

"According to my informant, a one-time soldier in the islands accepted a discharge many years ago and set up a bar near the military reservation. Through the years this bar has become a famous and profitable establishment. The man has become a millionaire and a person of influence in the islands, invited around to all the better homes and to all the better parties.

"Being of an ingratiating personality, he's on the best of terms with everybody, and since high society out there has plenty of Army and Navy in it, he has been sitting around with our top-ranking officers on chummy terms for years listening to all they had to say. Well, according to this report, the night after the attack, authorities breaking into his place caught him red-handed in the act of communicating with the Japanese fleet by means of a powerful short-wave radio. Two Japanese operators were crouching there with him and they were sending messages at top speed when the officers crashed in and kicked the radio sets loose.

"Instead of blowing this Charley's brains out on the spot, they merely placed him under arrest, and, at last reports, he was out on bail freely walking around."

WHY BOOZE CAME BACK

And while the higher-ups are dismissed with a pension, the ban on booze is lifted and liquor comes back again.

Commenting on the reason why, the

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American Business Men's Research Foundation, Chicago, issues a five-page statement which has just come to our office, from which we quote:

"Who or what has brought back liquor to Honolulu and the Hawaiian Islands despite the fact that General Emmons, as recently as January 9, 1942, is quoted as saying that 'Nobody really and seriously wants liquor sold again,' adding, 'and I do not think there is going to be any change.' Why was there any change and a return to rum with the emergency still on, and another surprise visit from Japan threatened?"

Reports show that Hawaii, under 100-per cent ban on liquor selling, has had the remarkable experience of a crime record practically "down to nothing," to use the descriptive phrase of Police Chief T. A. Gabrielson (December 30, 1941) to the *Chicago Daily News* that "This time Prohibition really works."

The benefits of the liquorless program were so evident to the public, continues the Research report, that, at an important meeting of civic leaders in Honolulu January 14, 1942, enthusiastic approval of the government's action was voted, because of what the meeting declares to be the "amazing results of freedom from lawbreaking since placing the ban against the sale of liquor."

MILITARY TESTIMONY

On January 8, General Emmons, in a press conference at Fort Shafter, according to the *Honolulu Advertiser,* January 9, 1942, said: "General Short did a very fine thing in declaring Honolulu dry," and gave reasons why the Army considers it unwise to slake Honolulu's five weeks' thirst now. "The labor leaders don't want liquor sold," he said. "The Ministers don't want it, the workingmen don't want it. All the Army admit the present rule is good." In short, the General said he found, "that nobody really seriously wanted liquor back again."

The reason why will doubtless be sealed as were 4,178 typewritten pages of the records and documents examined of the Roberts Report, and only 21 pages of the report published, doubtless to prevent giving aid and comfort to the enemy.

Another reason may possibly be the need of revenue to help repair the immense damage done by the Jap attack, of which the President does not intend the hit-and-run bombers shall know. Of the 493 liquor licenses in Honolulu, according to the records of the Liquor Commission, 55 percent are Japanese, 23 Caucasian, 15 Chinese, 6 Hawaiian, and others.

This is not an attack upon the Administration for selling us down the river to Japan, or for the lack of alertness when Japan carried out its threat to strike "in case," but it is an argument in defense of Prohibition—even in the hands of its enemies, and in an emergency, as well as after an emergency.

BREAKING TEXAS LAW

Campaign speeches bristle with encomiums to our system of 48 sovereign States within a Federal Union, "One and in-sep-par-a-ble," as Daniel Webster pronounced it at Bunker Hill. Those sovereign States enjoy the right of self-government in all matters of State policy, not inconsistent with the welfare and life of the Union.

The wets have always made the most of this doctrine in their opposition to national Prohibition. With them it was always an argument that each State shall be allowed to decide these issues which relate to their police power for themselves. When a fight is brought on to dry up a State the wets reduce the area to the county, and oppose the imposition of Prohibition by counties upon the populous cities.

Long before the adoption of the Eighteenth Amendment there were large areas in the States, particularly in the South, which had voted out the liquor traffic under county local option. In Texas, for example, there were 200 out of 252 that had voted out the saloon, and only 10 counties that were entirely wet.

In addition to that, the legislature had passed the 10-mile law in 1918, "prohibiting the sale of liquor by any person in the State of Texas within 10 miles of any Army camp where soldiers of the United States Army or Marines are being trained for military services in time of war."

Now that the Eighteenth Amendment has been repealed, Texas has gone back to its county local-option policy in harmony with the good old Democratic doctrine of local self-government, and vast areas have again been voted dry, as in Kentucky and other Southern States. Now along comes the United States Government and establishes military training camps in these dry areas, and set up its post-exchange saloon in violation of the laws of Texas, and the local self-government of the counties which have driven the liquor traffic from the communities wherein the Government have located their training camps.

Not only so, but the always law-defying liquor traffic have set up their dens of vice, with liquor and prostitution in territory around the camps, and made the county seats a modern Sodom and Gomorrah of sin and debauchery.

While we are fighting a world war for democracy, and the right of small nations to make their own laws and rule themselves free from foreign dictation, as in Norway, Holland, Belgium, and other countries, smaller than the dry areas of States in the Union, Uncle Sam moves in with his training camp and sets up his liquor outlets within the camp and allows the organized vice syndicates outside the camps and county seats, to flourish in violation of State laws and local sovereignty.

Some of these localities have indignantly protested this "foreign" invasion and appealed to their State authorities for protection. Now comes the Attorney General of Texas with a decision that must make Hitler laugh, if he knows it. We quote: "The State has no power nor jurisdiction to regulate in any manner or prohibit under its laws the sale of 3.2 beer in a dry area such as Camp Bowie, where the sale of same has been authorized in such area by the proper authority in the War Department in the interest of promoting the general welfare, morale, and safety of its armed forces."

Since when has the sale of alcoholic liquor or any alcoholic content been permitted in violation of the will of the people of any dry area "in the interest of promoting the general welfare, morale, and safety of the armed forces"? This is another reason why "Prohibition is coming back."

(Note: This article has been inserted in the Congressional Record by Congressman U. S. Guyer of Kansas.)

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Charles G. Finney, Man Of God

Rev. Gerald B. Winrod, D. D.

Christian groups throughout the United States are this year celebrating the sesquicentennial of Charles G. Finney's birth. Unique in American history, was the life and work of this mighty evangelist. Profound was the impression that he left upon the religious and theological thought of the world.

THE beginning of the nineteenth century was a time of great transition. Spiritual fires burned low. Moral standards had collapsed.

In the New World, the Revolutionary War had been fought, and freedom of religion gained as the inalienable right of humanity. But, as an aftermath of war, the States along the eastern seaboard, and the new Colonies to the West, had sunk to a low spiritual ebb.

Everywhere the Lord's Day was polluted. Scenes of drunkenness, debauch and profanity were in evidence on every hand. Gambling, dueling and horse racing occupied the minds of the majority of people who were ignorant, vicious and destitute of religious and moral training. Down the Ohio and Mississippi valleys from Pennsylvania to Louisiana were vast tracts inhabited by thousands of people, without a church or preacher of any denomination.

It was into such conditions that Charles Grandison Finney was born, on August 29th, 1792, at Warren, Connecticut. Since his people were poor and irreligious, his prospects were far from auspicious. He often said he never heard a prayer in his father's home until he himself offered it, nor did he read the Bible until he was 29 years of age, and practicing law.

The surge of empire rolled westward. The tide engulfed thousands of easteners who turned their faces toward the setting of the sun. So the Finneys and their neighbors loaded ox wagons with their possessions and trekked west, beyond the Hudson River.

Here, surrounded by a great wilderness, in Oneida County, New York, Charles Finney spent his boyhood days. Tilling the soil, felling trees, hunting, and games of prowess—marked his youthful period. In later years, one of his grandchildren wrote of him: "When he was twenty, he excelled every man and boy he met, in every specie of toil or sport. No man could throw him; no man could knock his hat off; no man could run faster, jump farther, leap higher, or throw a ball with greater force and precision. When his family moved to the shore of Henderson's Bay he added to his accomplishments rowing, swimming and sailing."

Education was not neglected in those days, even though facilities were few. The fundamentals of reading, writing, arithmetic and spelling were expounded by a teacher who boarded among families and taught in a little log cabin where children sat on the crudest benches. When Charles was fifteen, he finished rural school and entered Hamilton Institute, which later became Hamilton College. Here he learned music and became master of the violoncello. His voice had great beauty and range, and this, combined with his emotional nature, proved to be invaluable assets in later life.

From Hamilton College, he returned to Warren, Connecticut, spending two years in an academy. Finally, at the age of twenty-six he decided to study law, and entered the office of Judge Benjamin Wright in Adams, New York. In a remarkably short time, he was admitted to the bar, and accepted as a partner in the office of his apprenticeship.

* * *

UP to that time, he had enjoyed no religious training. It was under these circumstances that the Pastor of the local Presbyterian Church invited him to lead the choir. Reverend Gale was an advocate of the strictest Calvinistic doctrines, and Charles soon began to question his preaching. Purchasing a Bible, applying the principles of analysis acquired through contact with the legal profession, he professed to find serious discrepancies in the views expounded from the local pulpit.

He questioned, for instance, why the prayers of the Church were not followed by expecting and accepting answers. He said: "I suppose I have need to be prayed for, but I do not see that it would do any good for you to pray for me; for you are continually asking and do not receive. You have prayed enough since I have attended these meetings to have prayed the devil out of Adam if there is any virtue in your praying." But the idea became firmly fixed in his mind that the Bible was the Word of God . . . and this fact brought about his conversion.

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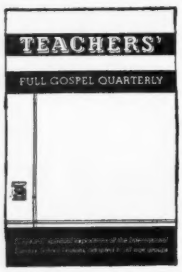

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It was learned later that a group of young people had banded themselves together secretly — interceding most earnestly for him. On Sunday, October 21, 1821, the climax came, and he decided to surrender his all to Christ. Like Paul, he prayed for three days before peace came to his proud heart, and on Wednesday night, in the room back of his law office, the Holy Spirit flooded his soul.

He says of this experience: "There was no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went in and shut the door it seemed as though I met the Lord Jesus Christ face to face, as I would any other man. He said nothing, but looked at me in such a manner as to break me right down at His feet. It seemed to me a reality that He stood before me, and I fell down at His feet with my tears. But as I turned and was about to take a seat I received a mighty baptism of the Holy Ghost. Without expecting it, the Holy Spirit descended upon me in such a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity going through and through me. Indeed, it seemed to come in waves of liquid love like the very breath of God; it seemed to fan me like immense wings, until I recollect I cried out, 'I shall die if these waves continue to pass over me. Lord I cannot bear any more.' My sense of guilt was gone, my sins were gone, I felt justified by faith, my heart was so full of love that it ran over."

Like the Apostle Paul, he immediately began to proclaim the Gospel. He told it wherever he went. Thousands, yea, tens of thousands, came to Christ under the power of his preaching. Opposition did not deter him. He rested all on the Lord and worried about nothing. Wherever he went, the power of the Holy Spirit, undergirded by his strong belief in prayer, brought victory after victory.

In Syracuse, New York, it seemed as though the entire city must be converted. Lyman Beecher estimated that, directly and indirectly as a result of this meeting, at least one hundred thousand souls were saved. Forty men became Ministers of the Gospel, and the influence of Finney's consecrated life spread near and far.

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In October, 1824, he married one of the young ladies who had prayed for his conversion. Shortly after the wedding, he left to prepare the home for his wife, expecting to return in five days. But because of the insistance of people for evangelistic meetings, it was several months before he again saw his bride.

A great evangelistic center was opened in New York City. He soon found it difficult to continue his type of evangelism in the beaten paths of denominationalism. His work was essentially independent. His soul capacity for receiving and communicating spiritual truth was so great, that the effort put forth in the winning of souls, simply could not be circumscribed by man-made inventions. Consequently, he came to be regarded with suspicion by other members of the preaching fraternity, suffering all manner of abuse at the hands of those who should have been his most enthusiastic supporters.

The power of God enabled Finney to win souls through his speech, his personality and his pen. His depth of knowledge also provided openings to the educational field. With the Tappan brothers and Asa Mahon, he assisted in founding Oberlin College, of which he became professor of Theology, and later President.

This gracious, Spirit-filled life reached the end of its earthly journey of nearly eighty three years, on August 16th, 1875. On that Sunday night, after singing "Jesus, Lover of My Soul," he retired to his bed... to awaken in the radiant light of Heaven's glory. He slept into the arms of Jesus, whose servant he had been through many years of loyal service.

The year 1942, which marks the sesquicentennial of the birth of the mighty Finney, finds the American people in dire need of the same message that he proclaimed—namely, Christ triumphant in individual lives, producing a wholesome, regenerating effect upon communities and the Nation as a whole. If present observances in the Churches of the United States, commemorating the labors of this mighty evangel of Christian truth, shall cause large numbers of people to reflect upon the necessity of Revival, the Cause of Christ will be served in a large way.

Boake Carter Discusses Prophecy

MR. BOAKE CARTER, radio commentator and newspaper columnist, has introduced an entirely new feature into current reporting. He is seeking, these days, to measure present trends by the yardstick of Bible prophecy.

The following paragraphs have been culled from five consecutive articles appearing last month in the Hearst chain of Newspapers:

"Again and again we have stressed that the Bible lands will become the decisive battle ground of this the most terrible of all wars."

"These 'educated' gentlemen, graduates of leading universities, completely disregarded one basic source of information — the Blueprint of God the Creator. Theological disputation with regard to the Bible may have been the cause of their disregarding the Bible as a scientific document. This in itself, however, cannot justify them — nor even the leaders of government. Leaders of two great worldly governments could have assisted in preventing Hitler from doing the harm that he has done had they but cared to examine the Blueprint with objective and unjaundiced eyes."

"Our current leadership has largely, if not entirely dismissed all thought of consulting the Blueprint of the Creator, the Holy Bible, which explains in detail what may be these 'dynamic forces.' All we do nowadays is render lip service — and no more."

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Slandering The Red Cross

Congressman John E. Rankin . . . of Mississippi

THE radical, Communistic elements that are trying to browbeat the Red Cross into taking the labels off the blood that is being furnished to the Army and Navy for our boys who are wounded on the various fighting fronts so one could tell whether it came from a white or colored person, are spreading the false propaganda that some of this blood is already being sent out unmarked by the Red Cross.

That is a deliberate falsehood, and is calculated to stir resentment, dissension, and disunity in this Country, and especially among the men in the service who may have to depend on this blood in cases of life or death.

On last Sunday, May 31, that radical New York paper called PM, which we so often hear referred to as the uptown edition of the *Communist Daily Worker*, and which has been leading this attack on the Red Cross and on the leaders of our armed forces who refuse to mix this blood, or to take the labels off of it, not only made a vicious attack on me for defending the Red Cross against their loathesome assaults but it deliberately slandered the Red Cross.

In its editorial column of that day PM said:

"The American Red Cross already has taken large quantities of Japanese blood and mixed it with white."

I checked up on the proposition, and I am prepared to brand that statement as a deliberate, malicious lie.

That base insinuation was made for the sole purpose of trying to make the American people believe that the Red Cross was sending Japanese blood unlabeled to our armed forces to be pumped into the veins of our brave boys who are wounded in this war.

The Red Cross is not banking any Japanese blood without labeling it as such; the Red Cross is not banking any Negro blood without labeling it as such; the Red Cross is not sending out any blood taken from white people without labeling it as such; and it is not going to be intimidated into changing that policy by these Communistic radicals who are trying to stir up race trouble all over the Country.

PM calls the separation of this blood by the Red Cross a Jim Crow policy and a discrimination against the colored people. I ask, when did it become a discrimination against a colored person to refuse to pump white blood or Japanese blood into him, or to refuse to pump Negro blood or Japanese blood into white people, without their knowledge or consent, to probably have it crop out in their children?

These attacks on the Red Cross for keeping this blood separate, and labeling it properly, are simply carrying out the program of the Communist Party in America to stir race trouble throughout the Country, and especially in the South.

This program of troublemaking is being pushed by a radical Communistic element that has flooded in here from eastern Europe for the last few years, who are not only bent on stirring up race trouble, but they subscribe to the policy of the Communist Party in America, which Attorney General Biddle's statement in the Bridges case shows is dedicated to the overthrow of this Government.

They are the worst enemies the Negroes ever had. They are stirring up trouble for them here in Washington, and all over the South, and in fact all over the Country. They do not care how many Negroes lose their lives, how much misery they have to endure as an aftermath, or how much white American blood is spilled in the meantime.

What they are interested in is the overthrow of this Government; the greatest, if not the last bulwark of democracy. They are interested in the destruction or our economic system, that permits a man to operate his own business or to own his home, and in the destruction of Christianity, on which our civilization was founded, and by the perpetuation of which alone that civilization can hope to endure.

Listen to what Attorney General Biddle says about the history of the Communist Party, its aims and purposes:

●

The Communist Party of the United States, a section of the so-called Third International, was founded in 1919; and, after its name was changed several times, finally became the Communist Party of the United States of America in 1929. The Third International advocated the class struggle, which was described as entering the phase of civil war in America. Illegal methods were also advocated, when necessary, to carry on its work: systematic agitation in the Army, the renouncing of patriotism; and the revolutionary overthrow of capitalism.

The American section adopted a program declaring:

"The Communist Party will systematically and persistently propagate the idea of the renouncing of patriotism, and the revolution and will prepare the workers for armed insurrection as the only means of overthrowing the capitalist state."

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The Communist Party teaches the violent overthrow of existing governments, including the United States. This concept reaches back to the famous manifesto of Marx and Engels of 1848, which declares:

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions."

In the Thesis and Statutes of the Third International (1920) this doctrine is expanded. "The mass struggle means a whole system of developing demonstrations growing ever more acute in form, and logically leading to an uprising against the capitalistic order of government." Lenin speaks of the necessity of violent revolution.

This and much other documentary evidence introduced by the Government, and the oral evidence of a number of witnesses to the same effect, who testified that the Communist Party of the United States had indoctrinated its members with these purposes, establishes, as Judge Sears concludes, that it is an organization that advises, advocates and teaches the overthrow, by force and violence, of the Government of the United States.

The evidence also sustained the Government's contention that the party writes, circulates, distributes, prints, publishes, and displays printed matter advising such overthrow, so that the Party comes within the purview of the statute.

(End of Mr. Biddle's statement)

●

Thus it will be seen that the Communist Party in America, and its adherents, are dedicated to the overthrow of the Government of the United States. That is treason of the most flagrant type; and everyone who aids or abets in that movement is guilty of the same offense.

This Republic is now fighting for its very life against the forces of Hitler, Mussolini, Japan, and their satellites. Our young men are bravely facing death on foreign soil and upon the high seas in order that this great Republic may endure. Yet these Communists within our own borders are stirring up strife, sabotaging national unity, and threatening the destruction of everything for which we stand and for which these boys are fighting.

If these subversive influences succeed in destroying this Government, the greatest one ever created, as Gladstone said, "by the brain and purpose of man;" if they succeed in overthrowing or wiping out the Constitution, fathered by Washington, fostered by Jefferson, defended by Jackson, and consecrated by the blood of American heroes everywhere — if these enemies of our Government, our American way of life and our Christian civilization, are to succeed in their nefarious designs, God grant that I may not live to witness that fate of my Country.

— An address delivered before the United States Congress, June 8, 1942.

New Constellation In The Heavens

IT takes the darkness of night to bring out the stars. Upon the horizons black clouds of Communism, Fascism, and Nazism have been arising. But from this impenetrable dusk a new beauty is to be seen in a constellation which has been visible since 1776.

In that year this cluster appeared with only thirteen stars. Since then an increasing number has been seen until now there are forty eight. In 1865 a comet swept through them and meteors fell everywhere. In 1916 she burst into a superior novae which was the most brilliant spectacle in the gallaxy of nations.

The position has been changing steadily from a place of low visibility to the most conspicious place in the zenith.

View this celestial phenomenon. The field back of it is an intense blue. The red and white are predominate in its background.

In the whirl of activity men have failed to look up. Their eyes have been seeing unfavorable conditions for so long they have forgotten their sky.

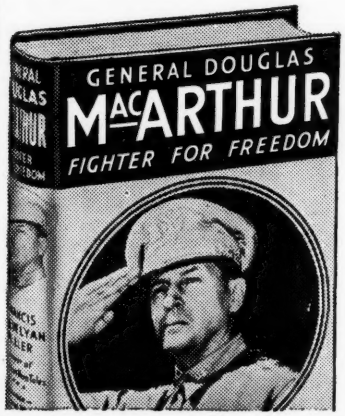
Behold Old Glory! It still is overhead in this land of the free and home of the brave. Three verses from the "Hymn of the Constitution" read as follows:

With wisdom and with patient skill
  With learning and profoundest thought,
With zealous, consecrated will
  Our patriotic fathers wrought.

They laid foundations deep and wide,
  They made their own immortal plan,
And reared on lines before untried
  A home for freedom and for man.

Supernal wisdom's guiding ray,
  Sought by the founders on them fell;
God of our fathers, hear us pray;
  Guard Thou our Constitution well.

James A. DeWeerd
Fairmont, Indiana



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THIS the sixteenth in a series of monthly articles presenting to Defender Readers an up-to-date report of the histories and current activities of many living authors and composers of well-known Christian songs. Previous installments have given the stories of fifty such persons. The present article will add three more names to the roll of honor — Charles O. Benham, B. B. McKinney and Robert H. Coleman.

CHARLES O. BENHAM

"Oh, I'm satisfied with Jesus in my heart," a Gospel chorus of which Charles O. Benham is author and composer, has been widely used for many years, particularly in revival meetings and young people's services.

Oh, I'm satisfied with Jesus in my heart,
His grace is full and free,
His blood now cleanses me;
The joy we share is always there
And never will depart,
'Tis glory forevermore.

Mr. Benham was born in southern Indiana in 1891. Both his father and grandfather were bandsmen, the latter leading a military band in the Union Army during the Civil War. At the age of twelve, Charles was playing a banjo in a local orchestra. While attending high school and college, he was identified with as many as four and five different musical organizations at the same time. As a student in Oberlin College he played first trumpet in the Conservatory Orchestra, which was led by Dr. Mark Andrews, the famed organist.

After attending a Chicago seminary, Mr. Benham entered the evangelistic field serving for ten years as song leader with a number of leading evangelists. He later organized and became the head of "The Young Men's Musical Evangelists." One of the members of this group was the Seattle pianist, Donald McCrossan, who later became well known as the author-composer (with his sister Charlotte) of "On The Jericho Road."

Besides "Oh, I'm Satisfied with Jesus," — successful Benham compositions include "The Royal Radio," "He's Just The Same Today," "The Christ Of Calvary," "Amen," and "Come To The Fountain."

B. B. MCKINNEY

Particularly among Southern Baptists the name of hymn-writer B. B. McKinney is well known. "Place Your Hand In The Nail-Scarred Hand," "Neath The Old Olive Tree," "I Shall Not Be Moved," "He Lives On High," "Send The Old Time Power," "Satisfied With Jesus" — these are only a few of the more than six hundred published hymns which bear his name.

Mr. McKinney was born on a farm near Minden, Louisiana, July 22, 1886. After graduating from the local high school he attended Mount Lebanon Academy, Louisiana College, and Southwestern Baptist Theological Seminary. At the latter institution (in Fort Worth) he gave himself to the study of Gospel music and evangelistic singing. Later he graduated from a conservatory in Chicago, receiving the Bachelor of Music degree, and did post graduate work at Chicago's Bush Conservatory.

The next few years presented diversified opportunities for Mr. McKinney's versatile abilities. He did evangelistic work. He taught music at Southwestern Baptist Theological Seminary. He served four years as associate Pastor and choir director in one of Fort Worth's largest churches, the Travis Avenue Baptist.

Then he accepted his present position as Secretary of the Department of Church Music of the Sunday School Board of the Southern Baptist Convention, with headquarters in Nashville. He edits the song books and musical literature of this Board, which involves a great amount of material for publication. His services are constantly in demand as song leader for various gatherings, encampments, evangelistic campaigns, Bible conferences and conventions. As a soloist, with his fine bass voice, he is always heard with more than ordinary appreciation, for he sings with unusual power.

Undergirding his entire career is a heart of sincere devotion to the Lord Jesus Christ. He is more than a Gospel singer in the various meetings which he attends . . . he is a spiritual power. He has often remarked that his first inspiration in singing came from his mother, when she walked with him to their little country church, singing along the way.

ROBERT H. COLEMAN

Although not strictly a hymn-writer, Robert Henry Coleman deserves to be included in this honor roll of famous living hymn producers. As an eminently successful hymn book publisher whose thirty-four hymnals have enjoyed a total circulation of more than twelve million copies, he has had a profound influence upon the Christian singing of our generation, particularly his own denomination, the Southern Baptists.

For more than a third of a century he has served simultaneously as a song leader, pastor's assistant, deacon, and Sunday School superintendant of the leading Baptist Church of the Southland, the First Baptist of Dallas, Texas, made famous by the ministry of Dr. George W. Truett.

Mr. Coleman's Sunday School enrollment hovers around the five thousand mark. For many years he has held

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high positions (either President or Executive Secretary) in the Baptist Young People's Union of Texas, the largest state organization of its kind. He perennially serves as song leader for national Baptist conventions, and in that capacity journeyed to the world convention of the Baptist World Alliance at Stockholm, Sweden in 1923. He has been a YMCA secretary.

Mr. Coleman's hymnals are universally recognized as of the highest quality. He has rendered unique service in his announced endeavor to "supply the highest type of religious music, keeping the churches free from the cheaper 'ragtime and jigdance' type of singing that too frequently creeps in among the uncultured churches of the remote sections of the Country." He feels that there is no reason why the most obscure church in the "backwoods" should not enjoy the same type of music as the most cultured city congregation.

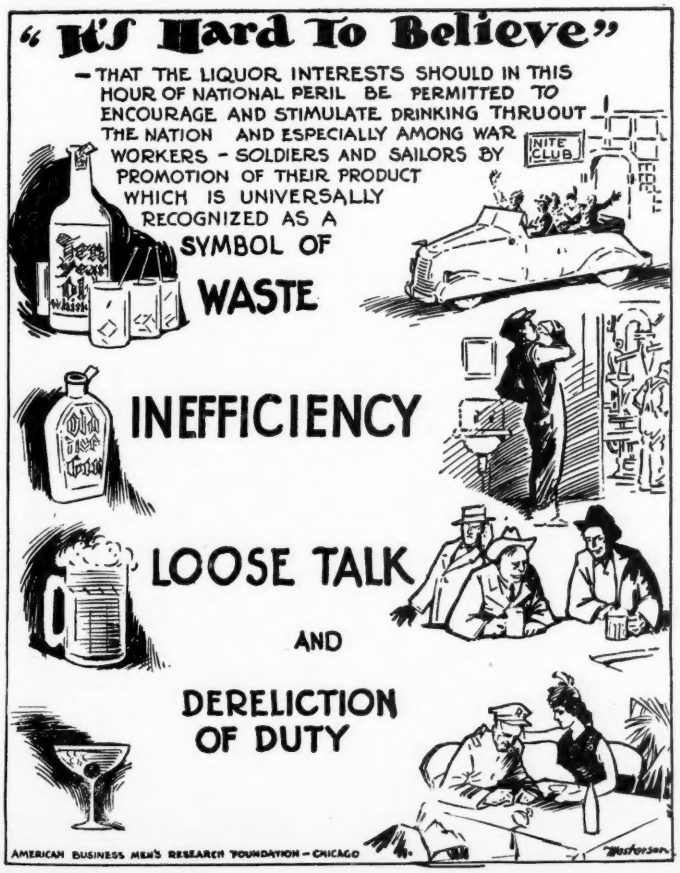
War And Alcohol Do Not Mix

THOUSANDS of dollars are being spent by the rubber industries to tell you how to keep your present tires running. Food experts are showing us how to use less food, not more. Wool, linen, cotton, leather are all on the "save as much as you can" list. There is hardly a commodity which does not play an important and beneficial part in our war effort and all America is cheerfully and intelligently saving these necessities.

But with enough whisky on hand to enable America to drink at its present rate for five more years, according to figures approved by the American Business Men's Research Foundation, there is no suggestion from the liquor lobbyists that less be consumed to make it last longer, or that a portion of it be used to produce munitions and tires, or to relieve the demand on sugar supplies made by commercial distillers now straining to meet war-natural needs, or to conserve morale.

Indeed "promotion as usual, but more so," seems to be the whisky makers guiding thought. It is difficult to believe, but true, alcohol (in beverage drinks) that could be used to win the war, is being forced on the American people as never before. The product that should make tires and ammunition is being unrationed and highly promoted to increase economic waste, to decrease efficiency in our war plants, to dangerously loosen the tongues of the public, and to cause devastating dereliction of duty.

Our great need in the present crisis, is a spiritual rebirth to probe the national conscience, create personal and collective security, and thus rebuild the Nation's character. The flow of liquor degrades, devitalizes and destroys. There is much important work to be done on the "home front" — and one phase of the task involves restraint against civilization's deadly foe, John Barleycorn! When the Eighteenth Amendment was repealed, corrupt politicians promised that the "old saloon" would not be allowed to return. Conditions are worse today than ever before. The Christian public is demanding a change.



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An Offer To Those Who Are Weary

Dr. J. F. Rodriguez

WHEN Jesus came to this world, He was born and lived in a land of bondage. Over His country, historical Palestine, the eagles of the Roman Empire had perched themselves. This inspired the Redeemer to tender compassion for the people.

One day He was preaching. His fame had already filled the nation, and multitudes came from far and near to sit at His feet. They listened to words of light which kindled hope in their souls.

The picture of suffering multitudes, pressing in on every hand, caused the Master deep sorrow. Sickly old people with faces full of sadness, young people who lacked ideals, fathers and mothers without joy, little children destined to grow up in privation! The scene was distressing to Jesus, for He loved people. It was under these circumstances, ministering to the throngs, that He said:

"I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" Matthew 11:25-30.

These words were an invitation to the heart-hungry listeners. Jesus explained the only way to find peace of soul, obtain prosperity, and above all satisfy the deepest yearning of the human heart.

The effort of man to escape discord and find adjustment to the higher spiritual levels, is hard, and humanity in its struggle to avoid torturing calamities, invents panaceas, false remedies, that turn to mockery when applied to the problems of soul life. But no man ever made a mistake by putting his head, heart, soul and body into the yoke — thus pulling the load of life with the Master at his side.

Imagine a time of drought, when the ground seems to be burning iron and the sky looks like brass; clouds of dust are frequent on the roads, and the traveler seems to suffocate. The rivulets dry, grass dies, plantations disappear, cattle are in agony of death near wells that lack water, birds no longer sing, men become desperate. A prayer pours out of every heart: "Rain, rain, rain, Oh, God, send us rain."

Then hope comes suddenly, as a cloud appears on the horizon. Its fresh shadow spreads over the burnt soil. Expectation increases, while everybody looks anxiously into the sky. The cattle raise their heads and low pitifully. Flowers open their tender petals. Tree leaves seem to rejoice. But when every living thing is prepared to receive the blessed rain promised, then, this summer cloud, wandering and rainless, takes up the mantle of its shadow and goes away . . . while the Sun, with rays of death, comes again to pierce the creatures who had trusted the cloud. Just like that deceitful cloud, are the fleeting things of this world in which men place faith while seeking soul rest.

We are prone to complain about the state of affairs in which we live. It seems to us a hard situation through which we are passing. We look to the material instead of the spiritual, for a panacea. We think, if we had the power of an ancient mythological King to change into gold whatever our hands touched, all problems would be solved . . . and we would have the peace, joy and rest for which we crave. But that is not true, dear listeners! Nothing that this material world has to offer can satisfy the cry of the soul for the permanent, enduring things of God.

I recall, just now, the comparison drawn by a Chinese gentleman who was explaining the religious philosophies of the Orient. He said: "A man fell into a deep pit and lay groaning, unable to move. Confucius, passing by, bent over the rim and called, 'Poor man, I am sorry for you; but why were you such a fool as to fall in there? If you ever get out take care not to get in again!'

"Buddha walked by, peered into the pit and said, 'Poor fellow, I am pained to see you down there; I think if you would climb up half way I could lift you out!'

"But the man was hurt and helpless. Then came Jesus. He wasted no words, but climbed down into the pit, lifted the man out, healed his wounds and started him on the right path."

This fine parable illustrates a great truth. Human philosophies, religious or not, are illusions to deceive one's soul. They offer much in words, but are helpless to take the ache out of the human heart. Christ Jesus alone can change sorrow into joy, and turmoil into peace. Human speculations do as little for the bleeding heart as the faraway stars that look at us indifferently, while we perish under their dim light. But our Lord draws near to succor those who place their trust in Him. "Ye shall find rest unto your souls," is the promise.

"Come unto me, all ye that labor and are heavy laden and I will give you rest." It is not necessary to spend life under the scourge of cruel despair. Christ offers rest. His offer is free. It is a work of divine Grace. The word *rest* suggests the idea of abandoning self effort. A better interpretation of what the Lord said, from the original text, is the word *peace*. You can have peace and contentment in the midst of labor or struggle. This is what Christ gives.

Friends of radioland, what is your condition today? What is the great problem in your life? If it were pos-

For ten years, Rev. J. F. Rodriguez, Superintendent of the Spanish Defenders Missionary ministry, has conducted a weekly, evangelistic radio program known as the "Spiritual Hour." For the edification of Defender Readers, and so that missionary-minded friends everywhere may know the type of message that blankets a large section of the West Indies from week to week, the accompanying broadcast is being presented. This sermon recently delivered and now translated into the English language is typical of the heart-searching appeals to which multitudes of weary Puerto Ricans listen — in the fields, on the sugar cane plantations, along the beaches, in public places, under tropical skies. The "Spiritual Hour" is of course conducted in the Spanish language.

sible for the Preacher to know your hearts as God knows them, what burden would he discover on your souls? What errors would he find enslaving your mind? In such great and varied audiences as those who hear us, in these "Spiritual Hour" broadcasts, no man can imagine the problems that demand solution among our beloved listeners. But the Holy Spirit is here, motivating this effort . . . and He can make spiritual truth real to each and everyone of us.

The condition is simple, "Come." That is your part . . . and that is all you have to do. God asks you nothing more, *Come*. Peace, joy and rest are offered freely. The only price you must pay is to come to Jesus, believe in Him . . . accept Him as what He is — Very God manifested to our miserable, unworthy world. Walk with Him. Talk with Him. Commune with Him. His arms are outstretched. He beckons you, *Come*.

A Letter From Arthur Pain

REV. Arthur W. Pain, Missionary to Cuba, says in a recent letter to The Defender:

"The Lord is blessing here and precious souls are being saved. Our young people, native Christian converts, are making regular evangelistic trips to interior towns and villages. It is their practice to put a tract in every home of communities they visit, as part of the work. They are bringing back some very encouraging reports.

"Now requests are coming in from places thus contacted, asking us to send out preachers and establish regular preaching points. Precious Gospel seed is being planted and the harvest is sure.

"Really, in all the years we have been here, never has the hunger for the Gospel been so great. This is the time to reach Cuba with the message of salvation.

"God is wonderfully answering prayer, keeping the morning radio programs on the air, putting the financial need on the hearts of friends in the States, prompting tithes and offerings to keep the work going. No matter barriers, obstacles and trials, we are encouraged today and our faith in Him is secure. We praise the Lord for victory all along the way. Ask Defender friends everywhere to keep us before the Throne of Grace in prayer."

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Your prayers, tithes and offerings make the Missionary work possible on the three fields — Puerto Rico, Cuba and Liberia, West Africa. Pray daily for the workers in these needy areas. Letters may be addressed to . . . Missionary Department, Defenders Headquarters, Wichita, Kansas.

A Letter From Paul Revere

REV. Paul Revere, native Missionary to Liberia, West Africa, says in a recent letter to The Defender:

"It is indeed a great joy to me to be able to write again from the field and report that I am still carrying on the work in spite of unsettled conditions. Through the difficulties, our native believers are still faithful. I praise the Lord for His goodness to me.

"A few weeks ago, Dr. H. H. Jones, Superintendent of Mt. Coffee Mission, visited our Church here. You will recall entertaining this good and noted negro medical missionary in Wichita some years ago when he was home from the field.

"He entered just as we were opening the morning service and all were delighted to see him and listen to his thrilling sermon. He too was pleased to see our beautiful concrete Church. He rejoiced over the work here. I introduced Dr. Jones, after which the congregation joined in singing 'Jesus the Light of the World,' in the Kru dialect. We had a precious time. His sermon was on the subject that 'God is no respecter of persons.' He assured us that he would write you about the things we are doing out here for Christ Jesus the Lord.

"I serve God and our poor African people happily, and pray for the redemption of those who have sat so long in this darkness."

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. . . From Page 2 . . .

training camp in the Country, with old-fashioned, interdenominational evangelistic assemblies. Another equally important objective, is to organize noon-day "Spiritual Refreshing" meetings for the general public, in the larger cities of the United States.

Starting in Victory Temple, Akron, of which Dr. Swain is Pastor, the Crusade has gathered rapid momentum. Several radio stations have been used, large mass meetings sponsored in various cities, thousands of New Testaments distributed among boys, large quantities of literature circulated. Pastors of many denominations have approved the effort. "The Crusade has already taken on proportions of a nation-wide movement," says the Founder.

An office force is kept busy, taking care of correspondence from every part of the Country — mailing out the "Victory Testaments" and "Christian Victory Symbols" to distributors and Army Chaplains. The organization is definitely active in eighteen States. England, India, Africa, the Panama Canal, Australia, the Philippines and other points have received consignments of Crusade Testaments.

Crusade broadcasts are now heard every week, over station WAKR, of Akron, Monday through Saturday at 7:35 A. M. Gospel tent meetings are under way in defense centers. It is planned to extend them into the immediate vicinity of army camps as the season progresses. Dr. Swain says that the matter of establishing evangelistic centers for mass meetings and Gospel singing, enjoys the endorsement of a number of Chaplains with whom he has talked. Mass meetings honoring Blue Star mothers have been held in a number of cities and an itinerary is now being arranged reaching across the continent. At such gatherings, the decoration of the Crusade, is pinned upon outstanding Blue Star mothers, by the Mayor or some leading citizen.

The announcement appearing on the back cover page of this Defender, indicates that Dr. Swain welcomes correspondence with Christian people, and has expressed a special desire to hear from Defender Readers. He says: "This effort has been a work of faith from the beginning, made possible by the prayers and sacrificial attitude of children of God who want to see the Gospel message extended and the Nation's spiritual resources mobilized."

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

Cain and Abel: A Contrast

July 19

Genesis 4:1-15

GOLDEN TEXT: *"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witnesses that he was righteous." Hebrews 11:4.*

In Cain and Abel we have two distinct types. Cain typifies the worldling who loves wealth, ease and pleasure, but is willing to go through the formalities of piety, provided they do not defy his will or cross the grain of his carnal nature. Our churches are full of such professing Christians.

In Abel we have a type of the truly pious person who is conscious of sin, believes sincerely in God, and worships as commanded. Thus the conflicting forces of good and evil were ingrained in the race from the earliest families and will remain in perpetual contrast until good triumphs and evil is finally overthrown.

The character of each is illustrated by his sacrifice. Abel brought "of the firstlings of his flock and of the fat thereof." This was an act of faith. (Hebrews 11:4). Because both Cain and Abel knew what was required, we infer there had been an unrecorded command for a blood offering. Sin having entered the world, there was no approach to a holy God except on the basis of the shed blood. (cf. Hebrews 9:22; 10:19-20) Abel, in recognition of his sinfulness and need of an Atonement, approached God as commanded. By offering a lamb, he presented a type of the true Lamb of God to be slain centuries later. (John 1:29)

Cain in self-will, brought the fruit of his own labor, for he was a tiller of the soil. He depended upon his good "works." His offering was more pleasant than Abel's, but there was no recognition of sin in it. Through the fruits of his own effort, he presented himself as though he were not a sinner in need of Atonement. It was an act of disobedience, although the offering itself may have appeared more attractive than one of blood. God will receive all who approach Him through the blood; but if we come in our own merits, He cannot honor the sacrifice.

In the last analysis, there are just two kinds of religion in the world today — counterfeit, bloodless, religions . . . and the one true religion based upon the Atonement of the Lamb of God. Unless your religion will stand the *blood test,* it is false.

Note that God had respect, not merely to the offering, but "unto Abel and to his offering." This shows that the quality of worship depends upon the qualifications of the worshipper. It was not the *offering* upon the altar, but the *offerer* beside the altar, who satisfied divine demands.

Cain was angry not only toward God, but against his brother. Today the world not only hates God (Romans 8:7; John 15:18, 23), but also hates those whom God accepts. (John 15:19) *Everyone who lives godly in Christ Jesus will be persecuted. (II Timothy 3:12)* Cain hated Abel because his own works were evil, while Abel's were righteous. (I John 3:12) For the same reason, the world hates a Christian.

Cain thought to cover his sin, but found he could not keep it from God. He heard the question, "Where is Abel, thy brother?" First he tried to lie . . . then later excused himself from responsibility. His answer, "Am I my brother's keeper?" has been the cry of millions of his descendants. The conversation between God and Cain recorded in Genesis 4:9 shows that man's *first* responsibility is to his Maker . . . and his *second* responsibility is to his fellowman.

Noah: God's Covenant With Mankind

July 26

Genesis 9:1-16

GOLDEN TEXT: *"I will remember my covenant." Genesis 9:15.*

In Genesis 6:6 we read: "And it repented the Lord that he had made man upon the earth, and it grieved him at his heart." Think of it! Finite beings are so important to the great Creator of the universe, that their behavior can bring grief and disappointment to His heart.

God is immutable, changeless. Since any kind of change must be for better or worse, no change towards the better could be possible with God for the reason that by His very nature, He is ultimate perfection. (Malachi 3:6; James 1:17)

However, God's unchanging holiness requires Him to treat the wicked differently than the righteous. Either God must allow man to continue in his foul state of festering corruption until human surroundings become a living hell, or He must purge the earth through judgment. The deluge was an act of wrath, clothed with mercy. Try to imagine what would be the moral and physical state of the present generation, had the putrid conditions of the antediluvians been visited upon us by the law of heredity.

Jesus referred to good people as the "salt of the earth." Even during the Noahatic age, there was salt in the world. God had one good, clean, holy family, through whom to work. The record says that "Noah walked with God." This reminds of Enoch, a type of the translated saints in the end-time of this age, who also "walked with God."

Nothing could more fully express the security of one in Christ than the words, "And the Lord shut him in." The storm may rage outside, but the saint remains secure. (Romans 8:31) Noah and his family were safe! The door was shut by the same hand that opened the windows of heaven.

There was one window in the Ark and it was placed at the top of the vessel. The saved family could look in no direction save UP. They could not see the waters of judgment, nor the horrors of death and desolation around them. They could only gaze into heaven, the dwelling place of the One Who had condemned the world, but saved a "little flock" to become "heirs of the righteousness which is by faith."

Three times Noah tried to learn if the time had come to leave the Ark . . . but finally God gave permission to depart. (Genesis 8:15-16) First Noah was bidden to "come in," then later to "go forth". Storm past, Noah and his family safe, Ark emptied, earth purged . . . Noah builds an altar unto the Lord! Does righteousness pay? It did for Noah. What about "Noah's carpenters," the hypothetical men who worked on the vessel but refused to enter, preferring to follow after sin, in the paths of the flesh? Sin never pays!

Without doubt Noah had been an object of mockery as he worked on the Ark and preached about a coming flood. The only reason he believed judgment

Rev. Paul S. Wight . . .
Hartwell, Georgia
. . . Sunday School Editor . . .

to be approaching, was because God had told him, "By faith Noah." Those who laughed perished. Laughing fools! People are doing the same thing today. It is for us to believe and obey God, no matter who laughs. The day is coming when scoffers will no longer laugh, but will cry for the rocks and mountains to hide them from an angry God. O persecuted saint of God . . . Possess your soul in patience, "For yet a little while, and he that shall come will come, and will not tarry." (Hebrews 10:37)

In Genesis 8-16, the Great or Rainbow Covenant is described. The rainbow was God's messenger of mercy, and warning of judgment. The emphasis upon MY covenant, and MY bow, should be noted. It is connected with God's remembrance rather than man's goodness.

Abram: A Pioneer In Faith

August 2

Genesis 12:1-9 Hebrews 11:8-12

GOLDEN TEXT: *"Fear not, Abram: I am thy shield, and thy exceeding great reward." Genesis 15:1*

Man had been created. He had fallen. Centuries melted into eternity. The world became so corrupt that cleansing by judgment was necessary. The human family enjoyed a new start through Noah. But it was not long until the race proved a failure once more. Then God introduced a new program, by calling a man rich in faith, to create new currents and pioneer new realms.

To Abram, of Ur in Chaldea, came the call to separate himself from his old life and inaugurate an entirely different epoch, or dispensation. He was to become the progenitor of a new race, through whom God's written Word would be transmitted . . . and through whom the racial substance would be provided to clothe the Son of God, thereby blessing "all the families of the earth."

Faith is the key that unlocks the storehouse of divine blessing and power. Abram stepped out upon absolute faith when he organized his caravan, left Ur and set his face toward Canaan. The eleventh chapter of Hebrews has been correctly called "God's Hall of Fame" — a large part of which is devoted to the faithful patriarch. Living in tents, he looked forward through the telescope of faith, to "a city which hath foundations, whose builder and maker is God."

The call of Abram embodied a command and a promise. The command was twofold . . . negative and positive. Deny and do. Sacrifice and serve. Forsake and follow. He must give up country, kindred, household, business, friends and future prospects, and be led blindfolded by the infinite hand to his future home. The promise was fourfold . . . blessing *for* Abram in posterity, person and popularity; blessing *by* Abram to his family, friends and fellowmen; blessing *around* Abram to those who joined him in human uplift and world betterment; and blessing *through* Abram especially as the ancestor of Jesus, the Messiah, our Saviour and Lord.

Faith in God was the supreme and outstanding characteristic of Abram. He obeyed without question, going out "under sealed orders." The calling of God never leaves a man where it finds him. If we would know the blessing of promised Grace, we must obey His command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Corinthians 6:17, 18.

God needed a steadfast man who quailed not at difficulties. Abram lived a pilgrim and sojourner among fierce, hostile people, assailed by famine, beset by difficulties. Obedience is always expensive, but the faith with which we meet them is precious in God's sight. Our Heavenly Father does not forget His own.

Abraham's Intercessory Prayer

August 9

Genesis 18:23-33

GOLDEN TEXT: *"The effectual fervent prayer of a righteous man availeth much." James 5:16.*

Here is recorded a conversation between the Lord and Abraham which must be considered one of the most remarkable prayers of recorded history.

Three visitors approached Abraham. They appeared to be men, but one of them was Jehovah, manifested in human form, as indicated by verses 1, 22 and 33. He visited Abraham for the purpose of disclosing certain plans. See verse 17. The other two were angels.

When the angels had gone "Abraham stood yet before the Lord" as an intercessor for the cities of Sodom and Gomorrah. Today we have two intercessors standing before God in our behalf. The Son (Romans 8:34; I John 2:15; Hebrews 7:25), and the Spirit (Romans 8:26.) The Father heareth them always, therefore we are safe. It is also our privilege and duty to be intercessors for others. (I John 5:16)

Abraham pleaded the cause of Sodom, for the sake of righteous people who might be living there. However, he had no illusions as to the number, and decided upon fifty, as the highest he dared go. Finding the Lord willing to hear his petition, he finally came down to ten. Had he possessed the courage to trust the Lord, the number would likely have been reduced lower. We are exhorted to ask largely (Phil. 4:6; Eph. 3:20), for He is able to do more than we think, "according to the power that worketh in us." It is evident that Abraham ceased asking before God ceased giving.

Not until Abraham stopped praying did punishment come upon the cities of the plain. God was obliged by the demands of His own nature, to bring out of Sodom the only persons who could possibly be called righteous . . . and there were but four.

The power of prayer is potentially present in humble, penitent, believing, unselfish *asking*. It must be offered in the name of Christ, for Christ, by a believer in Christ. Answers must be accepted with thanksgiving and praise, to the glory of Christ. The word *Faith* is spelled with five letters . . . and may be so arranged as to remind us that its presence depends upon our relationship with Him:

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DEFENDER BOOK DEPARTMENT

REAL ISRAEL VERSUS ANGLO-ISRAELISM. By Rev. George L. Rose. Published by the Author. Pages 185. Price $1.00.

THE AUTHOR was at one time a believer in British Israelism. He made a deep study of its teachings. But through comparison of its tenets with Scripture, was led to repudiate it.

In the first two chapters, he traces the origin of nations, beginning with the sons of Noah. Chapter three contains evidence that the Ten Tribes of Israel were *not* lost, although tribal identity largely disappeared.

Using Scriptural proof in the fourth chapter, Mr. Rose shows that the *crown and scepter* of Judah are not the same, for the crown did depart from Judah through the sin of Jehoichin, the last legal king to occupy the throne. The word "scepter" comes from the Hebrew "shebet," the true meaning of which is "tribe," and tribal distinction was held until after Shiloh, the Christ, had come. Our Lord was *of* the kingly line, although not *in* direct succession, for God had said, "No man of the seed of Coniah (Jehoichin) shall prosper, sitting upon the throne of David."

Jesus came through the line of His mother. He was "the righteous branch" of Jeremiah 23:5, a son of David not through Solomon, but another son, Nathan. Thus, He was not identified with the trunk line of the kings, although through His foster father, He was legally an heir to the throne of David.

According to this predestined plan, Genesis 49:10-11 was fulfilled. By the same token we know it is impossible for the crown of David to have passed in legal and continued succession to the British, as is the claim of the proponents of Anglo-Israelism.

A chapter is devoted to the discussion of Jacob's alleged Pillow Stone, upon which British kings are crowned. We are told that it is an entirely different kind of stone, a different type of rock, from that found at Bethel.

The subjects "Anglo-Israelism and the Ten Tribes," and "The Jews and the Ten Tribes" are each discussed. The balance of the treatise, from the ninth to the fifteenth chapters, deals with the subject from the standpoint of things spiritual.

The Author says: "In the kingdom of God it matters not whether one be of physical Israel, or of the Gentiles; 'For there is no difference between Jew and Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.' The matter does not rest upon election of race, it is entirely a matter of Election of Grace. It is not a matter of race or of ancestral blood."

OUR LORD'S RETURN. By Rev. C. Ivar Johnson. Published by Zondervan Publishing House. Pages 57. Price 35 cents.

IN THIS small book of eight chapters Rev. Johnson has assembled many Scriptures pertaining to the Second Coming of Christ, and assures the Reader we are nearing that blessed event.

Speaking of the prevalence of speculative theories regarding this great doctrine, he says: "Thank God, the Scriptures need not depend upon any human speculations to be understood. And as for the Lord's return, it is so directly and clearly set forth in the Bible that any sincere reader of the sacred Book must know of it. Permitting the Bible to be its own interpreter, we shall unfailingly be led into all the glorious beauties of this, our blessed hope."

Attention is called first to the Old Testament prophecies that relate to both the first and second advents . . . then to New Testament evidence of Christ's first coming, and prophecies referring to His second. Of particular interest in this chapter, is the reference to the Transfiguration as a type containing every detail of the Second Coming: The Old and New Testament saints, dead and living, are present; the Lord is revealed in His beauty, glory and majesty. The disciples left at the foot of the mountain are typical of the left-behind Church members when the Rapture takes place, while the joy and admiration of those with Him portray the ones who will meet Him in the air.

Succeeding chapters contain evidence of the approaching Resurrection and Rapture of the saints. We are admonished: "As the time for our Lord's return is not revealed, we should be always in an attitude of watchfulness, ever ready for His coming."

THE WHIRLWIND. By Miss Ethel Hubler. Published by The National Voice. Pages 48. Price 25 cents.

"FOR they have sown the wind, and they shall reap the whirlwind." Thus the prophet voiced the universal truth of sowing and reaping and explained the law of action and reaction. Employing this approach Miss Ethel Hubler, Editor of the oldest dry weekly in America, *The National Voice,* explains the difficulties with which our Country is faced.

The Whirlwind contains nineteen short essays, stories and poems. Miss Hubler calls attention to the fact that millions of Christians are today praying God Bless America. It is right and proper, she says, for us to seek divine blessing and guidance. But America must realize that "Righteousness exalteth a nation, but sin is a reproach to any people." National sins can not go unpunished.

France has over a half million liquor shops, and America has nearly that many. Prominent Frenchmen blamed the downfall of the Country on liquor. Why then should we follow in her footsteps? It is possible for the same thing to happen to us, unless the God-fearing citizens of America rise up and curb the use of alcohol. If those who believe in God in every city, county and state would join together in prayer for their Country, and combine prayer with action, this traffic could be abolished.

We read: "The greatest fifth columnist in our nation today is intoxicating liquor; it is the greatest fifth columnist of most of the nations. Every distillery, every brewery, every liquor store, every roadhouse, every drinking driver, every drinking pedestrian on the highway is a fifth columnist. Every father who spends money for booze that should go for food and clothing for his family, every liquor advertisement, every mother who drinks, every liquor lobbyist, every legislator who drinks or votes to legalize liquor — all are members of the fifth column."

There is just one way to stop the whirlwind: "Repent from our terrible

sins and turn our faces toward God. Then God will be for us, and 'If God be for us, who can be against us?' "

MOVIE MAD AMERICA. By Evangelist U. E. Harding. Published by Zondervan Publishing House. Pages 55. Price 25 cents.

BEING an evangelist, Mr. Harding has had opportunity to learn the facts whereof he writes, through contact with individuals and organizations in all parts of the United States. Serious accusations are brought against the motion picture industry in these chapters, each supported by a statement of persons in authority, or reports from police records.

Mr. Harding says: "Two thirds of the people attend movies each week, and more than half the children do not miss a show a week. There is no other educational institution in the land which so greatly affects our national life. What the movies put on the screen is beginning to come out in national thinking, acting and living. Marital infidelity in the stars, divorces among movie people are the root of much of the nation's epidemic of divorce, causing one out of five or six marriages to end in a *RENO*vation."

Judge Martin of New York is quoted: "Most of the moving pictures are salacious and vicious, and their effects upon the minds of the young can only be to entice them out to the road that leads to ruin. These pictures glorify crime or depict the rotten trail of sensuality."

Again the Author says: "Hollywood is on the job with her show houses open seven days a week, but the Church is content to open up only twice on Sundays. The result is, we are going Hollywood! This is the Church's hour for a spiritual upheaval, a mighty religious revival that will turn the tide against this moral menace to right living."

STORY TALKS FOR CHILDREN. By Rev. Karl Rest. Published by The Wartburg Press. Pages 135. Price $1.00.

THIS is a collection of twenty-four Junior Sermons for boys and girls — messages that have been tested in children's worship services under various circumstances. They are of such a nature as to catch and hold the interest of the child and help him understand basic problems of life, faith, Christian belief and doctrine.

In every sermon, the Author not only tells a story to stimulate interest, but makes an important application which the child can easily grasp. As an example, he speaks of "Strange but Good Workers for God." men and women handicapped by some physical misfortune.

Louis Braille, who became blind at three years of age, by sixteen had worked out a touch alphabet, that made it possible for other blind people to read with their finger tips. Helen Keller, who can neither see nor hear, has been a great blessing to the world. Robert Byers, paralyzed from head to foot, prepared a system by which he helped many blind children. If such people succeed in serving God well, what can we do with our strong, healthy bodies and minds!

For the busy Pastor who must prepare children's sermons, parents, Sunday School teachers and other Christian workers, The Defender heartily recommends this volume.

GABRIEL AND THE ANGELS. By Theresa Townsend. Published by John C. Winston Company. Pages 330. Price $2.00.

ACCORDING to the Author, "Gabriel." the hero of the story, "is a composite of a number of boys who have done me the honor of allowing me to become acquainted with them. They were all fine examples of American young manhood."

Gabriel is a Minister's son, far from being the sissy type. His mother died when he was born. His father, who had been reared in an orphanage, although broken hearted at the loss of his wife, managed to keep the baby with him, rearing him carefully. Too carefully, one is almost inclined to think at times, for "having his household in subjection with all gravity" involved something of a problem, at least to the boy. Yet there is a deep bond of affection between father and son, refreshing in these days when Dad is more likely to be "the old man" than Father.

The story of Gabriel, who looked like an angel, but acted like a real boy, is traced through a school year, beginning when his father took a new pastorate in September. Entering a city church and large school, is a tough experience for a boy reared in the country. But Miss Townsend carries him through the vicissitudes in a manner that holds the interest from start to finish.

The goody-goody son of the ruling elder, the teacher who hated her work and especially disliked Gabriel, and the manner in which he won them both, are effectively pictured. Then, there is Torvald, the big, stuttering boy who befriended Gabriel on the first day of school, thus starting a warm friendship.

The person who did most for him was one of the teachers, Edith Paul. She recognized his worth, and with understanding, mother love and counsel, made life in the new location more bearable. When she came out of the dark to attend the Christmas morning service, his heart almost stood still for joy. And his father gasped with surprise as he saw Gabriel sitting beside this woman who for an instant he thought was Gabriella, the boy's mother.

The rest of the story centers around Gabriel's desire that his father might become interested enough in Mrs. Paul to — but the ending is rather a surprise! The whole story is fascinating and wholesome.

BIBLE QUIZZES FOR EVERYBODY. By Frederick Hall. Published by W. A. Wilde Company. Pages 148. Price $1.00.

FOR several years the press and radio have been making people *quiz-conscious*. Prizes are given winners of Contests on every conceivable subject, while even children (Quiz Kids) have been drilled to answer the most difficult and unusual questions.

This book is a collection of Frederick Hall Quizzes, which have appeared in various publications during recent years. It is Mr. Hall's contention that a knowledge of the Bible, will lead inevitably to love it. He says: "The writer came to know the Bible where it can best be learned, at a mother's knee. The Bible from the start was an integral part of myself, and it would be as absurd to attempt an estimate of what I owe to it, as it would be to appraise what I owe to my lungs or to my heart. To make it a scource of mere diversion (however wholesome) prompts to apology: and yet, perhaps, through even this humble channel, some one may be brought back to its pages, there to find renewal of interest. To become saturated with the Book is to have one's life immeasurably enriched and fortified."

There are eight divisions to the book, containing 179 quizzes, ranging from one to fifteen questions each. We have before us, "Quizzes for Children," "The Things Jesus Said," "Who Said It?" "Bible Acquaintances," "The Books of the Bible," "Bible Triplets," "The Bible and the Poets," and miscellaneous topics.

This volume comes beautifully bound in blue silk, stamped with gold, printed in readable type on good paper . . . an excellent book for any home library.

ANNOUNCEMENT

Rev. Phil Kerr, well known Evangelist and Staff Writer for The Defender, is returning to the field of interdenominational evangelism, where he has enjoyed extraordinary success in times past. During recent years, he has been permanently located in Los Angeles. Mr. Kerr's mailing address is . . . P. O. Box 409, Glendale, California.

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it not in vain, he formed it to be inhabited." (Isa. 45:18) "Where wast thou when I laid the foundations of the earth? . . . When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7).

Genesis 1:1 states that in the beginning God created the heaven and the earth, but the second verse explains that it later became wild and waste, with darkness on the face of the roaring deep. The word "God" of this passage is "Elohim" in the original text, meaning the Trinity—Father, Son and Holy Spirit. Thus, our Lord Jesus Christ shared in the divine exertions of the original creation.

If the earth was created such a beautiful place that it caused Morning Stars to sing and Sons of God to shout, something must have happened at a later time to reduce the terrestrial ball to a state of wreck and ruin —becoming "without form, and void."

Something DID happen! A terrible catastrophe! Satan's kingdom collapsed, and the planet became wrapped in a shroud of darkness. This exalted creature is described as having been one of the greatest of God's created beings, prior to his rebel-

As Prince of the power of the air, his power extends not only to this earth, but possibly throughout the solar system. He has been worshipped as the Sun god from time immemorial. The name of Satan is the Chaldaic "Sheitan" and Greek "Titan." As Titan, certain phases of Grecian and Roman mythology deified him as the Sun god.

Following the creation of Adam and Eve, Satan loosed the pent up hatred of his defiled nature upon the innocent beings of Eden. By striking at them, he struck at God. Man's fall made necessary Christ's atonement. Abel's lamb typified God's Lamb. In the divine exhortation to Cain, that he likewise make a blood sacrifice offering, he was told that "sin lieth at the door,"—which correctly translated reads: "A sin-offering croucheth at the tent door." There was a lamb just outside Cain's tent which could have been offered in sacrifice, looking forward to Calvary's finished work, as we in the twentieth century look back to it.

The spirit beings that fell with Satan, became his emissaries in carrying out deeds of destruction, on our earth. He stands at the head of an organized kingdom. One of the shrewdest tricks these fallen spirits are capable of manipulating, is to project the idea that no such being as Satan actually exists. Doubting his existence, renders warfare against demonic inventions impossible. Yet, working as an "angel of light," in the form of an alleged higher in-

could save them.

Behind human sin, suffering, sorrow, pain and misery, are demon intelligences. Master spirits, animated by the breath of Satan, strive for rulership in the governments of this world. According to Isaiah, judgment awaits them when "the Lord shall punish the host of the high ones that are on high, and the kings of the earth that are upon the earth." It was not an idle boast that Satan made, after showing Jesus the kingdoms of the world, "All these things I will give thee, if thou wilt fall down and worship me." For proof of Satan's claim, that he is the god of this world, turn to the front page of the daily newspaper or dial the radio for an hour.

In the tenth chapter of Daniel, there appears an account of a Satanic angel, called the "Prince of Persia," and another designated as the "Prince of Greece." Michael, the warrior angel, is portrayed as conducting warfare against these two demons in the heavenlies. Daniel, down on the earth-plane, was affected most seriously by these events of heavenly warfare, although he could not see what was happening. But the Old Testament prophet discovered the truth of the New Testament revelation, that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

POWER OF ILLUSION

When one realizes that the earth is sur-

own: for he is a liar, and the father of it." Down through the centuries, Satan has propagated a lying spirit against those known to be walking with God. Mobs, whose passions were inflamed by a small group of racial leaders at the top, shouted the lies that resulted in the murder of our Lord and Master. According to the New Testament record, early Christians suffered similarly from utterly false accusations.

Demon intelligences are masters in the "art of deception" and the "power of illusion." Every generation has its black magicians, men and women of exceptional mental capacities, who yield themselves to superhuman forces. With them, the practice of black art is a great adventure in the game of life, a bloating of the human ego, enabling them to consciously project thought creations into the minds and lives of others and see children of their brains take on material form.

Souls thus surrendered through occult practices, become sensitized by Satanic energy, and find it possible to accomplish astounding feats. Black magic is as old as the human race. Satan is the great black magician of the universe. Men and women who live under the spell of demon powers frequently attain exceptional mental en-

—Turn To Page 7.

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GERALD B. WINROD • EDITOR

the solar plexus—a ganglion of nerves composed of matter similar to the brain, lying in the abdomen behind the stomach, and connected with the spinal cord. This so-called subliminal brain works automatically, subconsciously, every moment life is retained in the body. From this center, human existence is directed, and all preferences, prejudices and predispositions are located therein. This is the throne of the plastic soul. Although working subconsciously, it is influenced by the decisions of the conscious brain, and becomes disposed toward virtue or vice. Eventually the two, working together, harden the soul in the mould which determines its destiny.

When this merging of voluntary and involuntary impulses is in accordance with divine truth, "double-mindedness" is abolished and the life truly unified. God calls

air pulsates with the life of a just, generous God, Who is transcendently holy and benevolent. Righteousness is defended by every law of nature and every vital principle of the universe. If you are imposed upon, persecuted, lied about, take hope, for the laws of God are working in your behalf. Keep your keep on the ground, stay in the realm of truth, and the Almighty will fight for you.

There is a reactionary movement in vice, a destructionist element in evil that eventually vindicates virture and exalts her to her own. Goodness is in league with the beasts of the forests, the birds of the air, the stones of the field; integrity is allied with the springs of life, the fountains of intelligence, the rules of health, and the eternal principles of progress. Equity is joined with the seasons and the ages, and

a soul. Separate them and you have a corpse and a "spook"; unite them and behold a dynamic soul.

POSSESSING THE BEST

The world is constantly changing and in the very nature of things nothing can remain absolutely stationary for an hour. The hills are being washed into the valleys, the valleys into the sea. Death and change make room for new life. Possessions, friends, ideals, dispositions and affections are in a state of transition, and our unity with them must change also, or we lose them.

True ownership consists in a heart grasp on the soul of things. Appreciation is a true possession, and a combination of disposition, ability, and purpose to use rightly will make ownership a fact. Fear not, only

The invisible life in the lily seed, the violet or rose, by an inherent law, rejects all other things and chooses only those chemical atoms that reproduce visibly the flower from which it sprang. And this is true in all creation, whether it be plant, or bird, or beast, or man . . . or body, or soul, or spirit.

YIELD WHOLLY TO GOD

God, Himself, is the root substance, the Author of all things. Seek ye first His Kingdom, Spirit, Life and Disposition, and in Him you will reach the fountain head of all true possession. Forsake Him, and all is

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meaning than merely a descendant of a Patriarch by the name of Jacob.

Jacob himself, and his wives and children were Chaldeans; but a few generations later his posterity were mixed with Canaanites, Hittites, Egyptians, Moabites, and Hellenites, and now some of them are so badly mixed both in nationality, and religious faith, that they scarcely know their own racial traits. It therefore stands to Scripture, and to reason that it was not race, but religion that made true "Israelites" of descendants of Jacob. However, Jacob's posterity were called by the name which God gave to the born again Jacob, and were known as "the children of Israel," and as "Israel," and "Israelites."

The name "Israel" was put upon Jacob after he had passed into an experience with God which changed his entire manner and "Israel," was an Israelite by nature, and was saintly—"one who prevailed with God" as the name "Israel" implies? These questions may open our mind to receive the Biblical answer to the question, Who are Israel?

A name is not always lived up to; it may indicate one thing and be another. To illustrate what I mean; some years ago a Clergyman was waiting at the station in Denver for a train. A lad came around crying his wares, "Pies! Fresh baked pumpkin pies!" The Preacher purchased one, but upon tasting it he found that it was not a pumpkin pie, and realized that he had been misled. He called the lad, saying: "This is not a pumpkin pie. You have made a mistake." But the shrewd salesman answered back, "O no, Mister, that is just the name of it. We call it pumpkin pie."

If one were to examine in the light of heaven all those 670 millions who profess

Lord has many names, title names, and character names; a total of more than a hundred and twenty. But, of all those names by which the LORD is known, the name of "Israel" is the name they put upon Jacob and his posterity. All they who took the name of the Lord were supposed to walk before Him with perfect heart; For God had uttered his command from Sinai, and engraved it in the tables of stone, saying; "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain." (Ex. 20:7).

The descendants of Jacob took the name of the Lord upon them. They were called "Israel;" but the great majority of them took His name in vain. Their hearts were not changed, and they went whoring after other gods until the Lord divorced them in later years as explained in Jeremiah 3. The fact that all who were called by the name of "Israel," were not "Israelites indeed,"

people who professed to be His in the Old Testament were called by the name of "Israel." So His people of the New Testament are also called by His name—Christian.

The apostle Paul links the believers of the Old Testament inseparably with the believers in the New Testament, forming one household, and one body, which he calls "The commonwealth of Israel." He definitely shows that the citizens of the commonwealth of Israel are physical Israelites believing in the Lord Jesus Christ, and believing Gentiles made one, through the sacrificial blood of Jesus. (Eph. 2).

The fact that the lineal descendants of Jacob are called "Israelites" in the Bible, should not be interpreted to mean that they were all either of the unmixed blood of their father Jacob, or of the same spirit

—Turn To Page 4.

Homer Rodeheaver, Famous Song Leader, Honored With Doctor's Degree . . . .

Homer Rodeheaver, internationally known singing Evangelist and formerly Bill Sunday's famed song leader, was recently awarded an honorary degree at Bob Jones College, Cleveland, Tennessee. Reading from left to right in the photograph above are Dr. Bob Jones, founder of the College; Dr. H. A. Ironside, Pastor of Moody Memorial Church, Chicago; Dr. Will H. Houghton, President of the Moody Bible Institute, Chicago; Dr. L. H. Ziemer, Toledo, Ohio; Dr. Homer Rodeheaver, and Dr. Bob Jones, Jr.

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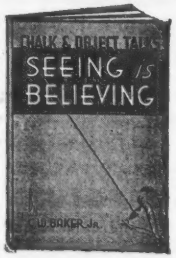

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can be Israelites. But with all their mixed marriages, brother, this would be some problem! It therefore appears that it is best to follow the apostle Paul in this matter. He had "knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." (Eph. 3:1-6).

The blinded Jews knew that God would save believing Gentiles, but they did not understand this mystery as it is in the Church that, believing Jews and Gentiles, would all become one body in Christ, and constitute "the commonwealth of Israel" during the Church Age. It seems very difficult, too, for some Gentiles who are Jew blinded to see that the "spiritual seed of Abraham" are also "spiritual Israel." This in no way contradicts the fact that natural Israel, who are living when "the times of the Gentiles" are ended and Christ returns to earth again, will in great numbers receive Him and be converted, and will enjoy the peace in the Millenial Kingdom spoken of by the holy prophets.

Dr. C. I. Scofield rightly says: "Gentiles who believe are also Abraham's spiritual

cised in the presence of demons, the victory He gave over sin—these triumphs would be Israelites. But with all their mixed marriages, brother, this would be some problem! It therefore appears that it is best to follow the apostle Paul in this matter. He had "knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel." (Eph. 3:1-6).

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Dr. C. I. Scofield rightly says: "Gentiles who believe are also Abraham's spiritual

commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." A wall of prejudice and hatred exists between them and natural Israel. But Christ has broken every barrier down, has abolished the enmity, and made peace by the blood of His cross; and has made himself of the believing Jews and believing Gentiles "One New Man." Now believing Gentiles "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2).

What could be clearer? The believing Gentile becomes a saint, a citizen of the Commonwealth of Israel. That constitutes him a "spiritual Israelite" as truly as naturalization and citizenship ever made an "American" of any erstwhile foreigner who sought citizenship in the U. S. A. Thus Paul unveils the mystery as to how believing Gentiles become "fellowheirs, and of the SAME BODY, and partakers of his promise in Christ by the gospel." The "body," composed of believing natural Israel, and believing Gentiles cannot be part "Spiritual Israel" and part something else. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, and have been all made to drink into one Spirit." (I Cor. 12:13).

dilapidated, run down organization, but "Christ in you the hope of glory," for "it is no longer I that live but Christ liveth in me."

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chosen of God. But Jesus said the Church would be His, that it would be founded upon His deity, and that the power of Hades could not overthrow it. This Church is called the Bride of Christ.

A bride should wear her husband's name, if she would be loved and respected. This is not meant as a reflection upon the heroic labors of any of the great reformers and leaders of the past, but rather a plea for emphasis upon the true Founder—even our Lord and Saviour Jesus Christ.

. . . FOUNDING OF THE CHURCH . . .

Returning to the figure of the Church as a growing temple, we find that construction began on the Day of Pentecost, following the Resurrection. The Holy Spirit, as Superintendent of construction, used the blueprint supplied by the Architects, namely the Father and the Son, and the workers were endued with His power.

Immediately, through this power, they induced three thousand persons to become builders, and the temple began growing. Each one was supplied with a blueprint and given the responsibility of enlisting other workers. Thus began the Church, a supernatural institution which no human agency could create or destroy. "Upon this rock I

dilapidated, run down organization, but "Christ in you the hope of glory," for "it is no longer I that live, but Christ liveth in me."

This is indeed a mystery to the natural man. For this reason, many religious leaders do not have an understanding of the true identity and meaning of the Church. These truths are for the born again, for the spiritual man who understands the things of the Spirit.

As Eve was the gift of God to the natural man Adam, to be an understanding companion, so the Church is God's gift to His Son, that "he might sanctify it and cleanse it . . . that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

. . . ONLY ONE CHURCH . . .

What people may say about the Church matters little. Jesus said, "This is my Church. I am its authority. It is my body and I am the head. She is my bride, I am her lover. This is my temple in which I dwell. My people for whom I died."

He says, "My Church"—not churches, "My Body"—not bodies. There is no doubt

cised in the presence of demons, the victory He gave over sin—these triumphs would be of only historical interest to men of the twentieth century, were it not for the fact that we worship a living, ever-present Christ with Whom continual fellowship is enjoyed through the Holy Spirit.

Fortunately, this Jesus Whom God sent into the world is the same throughout all the centuries. The passing of the ages does not diminish, in the least, the virtue or the power of His mission among men.

NO BUNK

Christ never becomes obsolete. His presence among men is still the most beautiful reality; the most attractive force to lift up the fallen from their miserable prostration. A skeptic once said to a Christian: "Your religion is bunk." To which the Christian replied: "Very well sir, but there is no bunk about Jesus Christ."

We shall not speak to radioland tonight only of the Christ Who taught the ignorant, fed the hungry, healed the sick, raised the dead, blessed the people, and saved men from sin, two thousand years ago. That benign and celestial Christ, walking the dirt roads of earth, merits the highest love and stirs the deepest emotions. But if He did not exist today, we would be helpless orphans,

In the solitude, between the rocks and the lake, under the blue sky and on a green plain, as the Sun began to decline, Jesus prepared to rest.

It was then that a multitude of twelve thousand, counting men, women and children, presented themselves, with their hunger, sorrows, wants, problems and great ignorance. I believe Jesus sought refuge in this quiet retreat, precisely to escape the masses that had oppressed Him during the whole day. But in spite of heavy physical demands, no matter that His body was tired, that His sadness for the recent beheading of John the Baptist was great, Jesus received the multitude.

THE SCRIPTURAL RECORD

Referring to this historic afternoon, Matthew writes as follows: "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

Regarding the same event, Luke says: "And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida. And the people, when they knew it, followed him; and he received them, and

—Turn To Page 6.

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order to stimulate those who desire to confide in Him, let us briefly examine the service He performed for the multitude on that occasion.

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or whom we were unable to contact.

Rev. L. B. Bridgers, author and composer of "He Keeps Me Singing," is the successful pastor of a large Methodist church in Atlanta, Georgia. One of his near neighbors is Charlie Tillman ("Life's Railway to Heaven") whose career was sketched in a previous article. Another Atlanta hymn writer is Mrs. C. D. Martin, who wrote "God Will Take Care of You" and "His Eye Is On The Sparrow."

Wide circulation has been given to a story that Bridgers' "He Keeps Me Singing" was written on the ruins of his home in which his wife and children were burned to death. The fact is, the tragedy did occur, but the writing of the song had no connection with it.

In Owensboro, Kentucky lives a skilled hymn-writer who has been bedfast for a long period of time with neuritis. His name, Henry P. Morton, appears on a number of well-known Christian songs, notably "The Touch Of His Hand On Mine."

Mae Taylor Roberts deserves to be included with this group of hymn-writers, although most of her activities have been in the evangelistic field. "The Meeting In The Air," of which she wrote words and music, is widely known. Her sacred words ("Oh Man Of Galilee") to the melody of "Sweet Genevieve" are also used very frequently. She is the wife of a California evangelist.

The name of Lance Latham appears on a number of the finest Gospel songs now in use, particularly in the hymnals of the Tabernacle Publishing Company. He is a

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Carlton C. Buck ("It Is Springtime In My Heart") is Pastor of a thriving Christian church in Holtville, California. Several of his songs are being featured by current Rodeheaver publications. He is active in Christian Endeavor work throughout California.

It will come as a surprise to many Christians who read these articles, to learn that Gene Arnold is classed with current hymn-writers. Millions of radio listeners throughout America know of Gene Arnold as a radio entertainer. Few know that he has composed a surprising number of Gospel songs. One of them, "When Jesus Beckons Me Home," is a favorite throughout the southern states; phonograph records of it have enjoyed wide distribution.

Richard Maxwell, whose charming programs of song and poetry are heard regularly by millions of CBS listeners, deserves special mention in this series of articles. Many of his hymn compositions have been featured on CBS broadcasts. He recently published a comprehensive hymnal containing a large number of his own hymns. He has also collaborated with William Wirges (a prominent CBS muscian) in writing a splendid series of "Question and Answer" Gospel songs, a new idea in the realm of Christian music.

A brother-and-sister song-writing team has produced such successful songs as "On The Jericho Road" and "Isn't It Grand To Be a Christian." They are Don and Charlotte McCrossan, of Seattle. Their father, Dr. T. J. McCrossan, is a widely known

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My sincere thanks to Dr. Winrod for making the publication of these articles possible. I have greatly enjoyed doing the necessary research work, contacting the various writers. It has been an education and benediction to my soul to thus study the lives of men and women of God who have rendered such important and far-reaching service in Christian bonds.

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climb it and disappear at the top, after which he would blow a whistle and see the child come running from the opposite direction . . . how to grow mango trees out of cracks in the sidewalk . . . how to pull bunnies out of hats . . . how to cast mental spells over friends in the Occident upon returning to the United States . . . ad infinitum.

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Revelation 20:1-3 (Revised Version): "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him: that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time."

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Going from Asia to Africa, one must pass through Palestine because of the vast deserts surrounding it. It has always been the Gateway to the East. Across it has flowed the commerce of three continents. Armies have marched over it during the ebb and flow of human history, for the nation holding Palestine holds the key to world empire. Every square foot of this tiny land is redolent with the story of man's progress on earth.

The second element contributing to the uniqueness of this land is its contour. From the air one can see five distinct divisions running north and south. Beginning at the Mediterranean Sea on the west, is the Coastal Plain with an elevation not exceeding 200 feet. This strip was never occupied at any time by the Hebrew people. Next to it is the Lowland, a region of low hills and wide valleys. The third division is the Central Ridge, which extends from the Lebanon Mountains on the north to the Dead Sea at the south. In this continuous range are only two breaks, the Plain of Esdraelon, or Armageddon, and the Valley of Samaria.

The fourth strip is the Valley of the Jordan. This river originates in the Lebanons 1,700 feet above sea level, and empties into the Dead Sea 1,300 feet below. The Jordan rushes between the Sea of Galilee and the Dead Sea, descending so rapidly that no boat can ride its waves. No cities and climate are concerned. This environment has had great influence upon the psychology of people living there. It militated to tribal organization in government, individualism in society, and against a centralized administration.

The third factor making Palestine a "Nation Beside the Road" is the fact that it possesses three great Caravan routes. The first, from Egypt, skirts the shores of the Mediterranean to the southern end of the Plain of Esdraelon, then turns eastward to Mesopotamia, and ends in the Punjab in India. The second route runs north through Hebron and Jerusalem to Damascus, while the third goes north from Jerusalem through Samaria, and joins the great route near Nazareth. Another road runs northwest into Asia Minor.

Over these highways passed the commerce of the ancient world. Over them marched the armies of Babylon, Assyria and Egypt. On the Plain of Esdraelon have been fought twenty-two battles, some of which changed the maps of empires. In all this, excepting the invasion of Joshua, the Hebrew people were but "lookers-on," avoiding visible participation in the world-disturbing events enacted before their eyes—a Nation Beside the Road. And prophetically we know that over these routes are destined to come the armies of the world, marching again to Esdraelon for Armageddon struggle—"the battle of that great day of God Almighty."

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Educators know this, and in our secular schools visual education is being more and more combined with vocal; words are being accompanied by action. Former dry textbooks are now made enticing with interesting dialogue, questions and answers, true and false tests, accompanied by beautiful and telling drawings. The road to learning may not yet be paved with gold, but it at least has a coating of sugar! And who will contend that the new way is not better? The principle is just as true and necessary in the religious and spiritual realm as anywhere else.

For years certain types of visual education have been employed in the Sunday School—missionary museum, stereopticon slides or moving pictures, blackboard talks, and object lessons. But generally these have been only occasional and incidental, due to their expense and the fact that they require special talent.

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Instead of a two-piece background, a three-piece may be used to add color if desired, placing the light blue outing flannel at the top of the board, overlapping this with a strip of mountain peaks, and overlapping the base of the mountains from the bottom with a strip of green. If the teacher desires a more elaborate background, and is ingenious, she may add to the above such ornaments as trees, roads, houses, and the like. Or, she may design a different landscape for various occasions. Some have sketched such backgrounds as the city of Jerusalem against which many of the events of the life of Christ may be displayed.

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bolic term for the terrorism of warfare in general.

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(2) This trouble is of international scope, reaching "the whole world," culminating in a "battle" with which God will be especially concerned.

(3) During these tumultuous events of the end-time, the Rapture of the saints will occur, when Christ snatches away His waiting Church "as a thief."

(4) The final struggle, called Armageddon, will involve every nation, the kingdoms of the "whole world."

The war of 1914-1918 was called a World War. But in reality, it was only "the beginning of sorrows," leading toward a holocaust of infinitely greater proportions. The word translated "sorrows" means, in the original Greek, "birth-pangs" or "travail." The suffering of a mother bringing a new

fully read the twenty-first chapter of Revelation, the inspiration for a song, "Where They Need No Sun" [illegible]

[illegible] INTO THE AIR, and there came a great voice . . . saying, It is done." An earthquake, thunders, lightnings, voices and dis-

[illegible] of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon. And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea."

Notice the use of the phrase "all the kings," of the various parts of the world. The word "all" implies that no territory is to be omitted. Far from being confined to any one spot of the earth, the Armageddon struggle touches the whole world. There will be no geographical boundaries.

The sweep of the sword is further outlined by the prophet: "Dedan, and Tema, and Buz, and all that are in the utmost corners. And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert. And all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth."

There is no pause in the prophet's cry against the nations until the entire face of the earth is covered by the following all-inclusive statement: "I WILL CALL FOR A SWORD UPON ALL THE INHABITANTS OF THE EARTH, SAITH THE LORD OF HOSTS." The Scofield Bible footnote, appearing in connection with Jeremiah's pronouncement, is undoubtedly correct: "The prophecy leaps to the very end of this age." The language is such, and so far-reaching in its implications, that it could not possibly be limited to the invasion of Nebuchadnezzar, which Jeremiah also discussed.

Thus, every nation, city, village, hamlet and crossroads is destined to come under the sword of Armageddon. The storm strikes in all countries simultaneously. The

[illegible] and the fruits that thy soul lusteth after are departed from thee, and all things which were dainty and goodly are departed

buying in the depression. 'And fine linen, and purple, and silk, and scarlet'—finery in clothing will begin next to be left off. 'All thyine wood, and every vessel of ivory, and every vessel made of most precious wood'—this mahogany, this circasian walnut, this birds' eye maple, very, very costly; 'and of brass, and iron, and marble'—ornamental architecture, soda fountains (of marble), or bath-tubs of iron heavily covered with marble-like enamel glaze. 'Cinnamon, and spice, and incense, and ointment—flavourings that are not foods within themselves and perfumes and ointments, this for the lips, this for the cheeks, this for the face just shaved, etc.

"Now most foods have their own delicious flavors: (cinnamon, spices, etc.) which are added merely as luxuries, these later down the line drop off. They do not drop off near the first perhaps because they can be had so cheaply, but sooner or later these begin to lay idly in the stores—and even the expensive perfumes (incense, but not until pretty far down the line, perhaps because of their intense connexion with bodily, personal pride). 'Wine, and oil, and fine flour.' Expensive, unneedful drinks;

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vial INTO THE AIR, and there came a great voice . . . saying, It is done." An earthquake, thunders, lightnings, voices and disturbances in the heavens above, and earth beneath, are associated with the fall of "the cities of the nations."

★ ★ ★

IT IS a fact, deserving of special note, that the Armageddon passage of the Apocalypse, makes provision for the Rapture of the Saints. Revelation 16:15 refers to the Rapture as follows: "Behold, I come as a thief" . . . and the next verse says: "He gathered them together into a place called in the Hebrew tongue Armageddon."

During the Armageddon period, when thick darkness rests upon the world, there will be a sudden shaft of white light, accompanied by a lifting up of Christian saints. The prophecy of the Song of Solomon will then reach fulfillment as the Bridegroom speaks to the Bride: "Rise up, my love, my fair one, and come away."

God's saints are scattered all over the world. From China, India, Africa, Europe, America, the islands of the sea, indeed every part of the earth, children of the light will cheat death. 'We which are alive and remain . . . shall be caught up."

Saint Luke's Gospel, chapter 12, deals with the Four Watches of the Night. According to Roman Law, the night was divided into four military watches, at which time sentinels were changed. Jesus accommodated Himself to this fact and referred to the period between His first and second comings are earth's night time. Provision is made in the passage, for the existence of Watchers—illuminated souls who have believed in Christ's second coming, down through the centuries. The Rapture of the Saints is described in Luke 12:39 as the visit of a thief breaking into a household.

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fully read the twenty-first chapter of Revelation, the inspiration for a song, "Where They Need No Sun," welled up in my soul.

Immediately the song was transcribed and mailed to Dr. Charles Reign Scoville, a union Evangelist and Publisher of Gospel music. Three months passed and no reply was received. But an invitation to lead the singing in a great Bible School Convention in Los Angeles did come. We had no regular salary, and the income from the little Church we served was pitifully inadequate for our needs. Nevertheless, we decided to accept the call, and trust God to send the necessary funds.

We prayed fervently each day, but the last Sunday before the Convention, the offerings amounted to only $2.70. We had been able to save but $4.00 of the necessary $25.00 to make the trip. Yet we packed our suitcases to leave at ten o'clock Monday morning. At nine I stepped into the village post office, and a letter from Dr. Scoville was handed to me. Swiftly opening it, a check far in excess of the needed amount fluttered out. With hearts full of praise to God, two happy persons stepped aboard the train for Los Angeles.

Dr. Scoville was pleased with the song, and a few months later invited me to assist him in a great union meeting at Lincoln, Nebraska. Here, for the first time, I was privileged to hear, "Where They Need No Sun," sung night after night by thousands of voices.

Never do my wife and I hear the strains of that song that our minds do not go back to little Lompoc Valley and the marvelous proof of our Heavenly Father's love and goodness which we found there.

When my earthly day is waning,
And my mortal robe I fold,
With the dawning of eternity begun;
I shall enter gates of pearl,
To walk on streets of shining gold,
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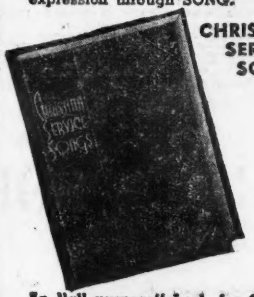

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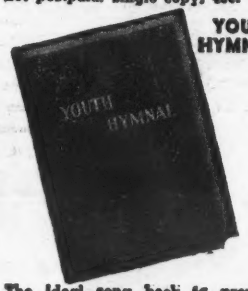

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around because of its very great height. How we longed for some of that snow!

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"Needless to say, we wasted no time in getting on our parachutes, strapping on our oxygen cans and doing all the half dozen other things that have to be done before going up.

"Then a climb into the cockpit, safety belts fastened, a mechanic gave the prop a flip and yelled 'Contact,' and in less time than it takes to tell it, we were in the air. No use warming up the engine when the sun had it nearly red hot.

"We circled the field several times until we hit the fourteen-thousand foot mark

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of the time, and had engineered it to wallow in the sea like a log, with those stubby masts carrying enough sail to keep it facing the waves. (Years later in the Great Lakes I saw the famous "whale-back' ore carriers with this same kind of rounded deck.)

"We flew down as close as safety permitted and took several circles around it. We were surprised when we got close to it, at the immense size of the thing, for it was as long as a city block and would compare very favorably in size to the modern battleships of today. It was grounded on the shore of the lake with about one-fourth under water. It had been partly dismantled on one side near the front, and on the other side there was a great doorway nearly twenty feet square, but with the other door gone. This seemed quite out of proportion, as even today ships seldom have doors even that large.

"After seeing all we could from the air, we broke all speed records back down to the airport.

"When we related our find, the laughter was loud and long. Some accused us of getting drunk on too much oxygen, and there many other remarks too numerous to relate.

"The captain, however, was serious. He asked several questions and ended by saying, 'Take me up there. I want to look at it.'

"We made the trip without incident and returned to the airport.

"THE IDEAL of life is in our blood and never will be lost. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing—where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do."—Phillips Brooks.

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"The Practical Value of Goodness." Good is constructive; evil is destructive. Good elevates, encourages, and sustains; evil saddens, enslaves, and kills. Good builds churches, hospitals, monuments, cathedrals; evil sets up saloons, gambling-houses, and dens of sin. Good paints great pictures, carves noble statues, and designs lofty architecture; evil darkens and blasts men's loves. Good produces the greatest statesmen, prophets, preachers, poets, and philanthropists; evil makes drunkards, thieves, murderers, and social degenerates. Good inspires faith, integrity, love, and truth; evil produces suspicion, dishonesty, hate, and falsehood. Good is eternal and indestructible; evil is temporary and self-annihilating. Good is of God, since God is good.

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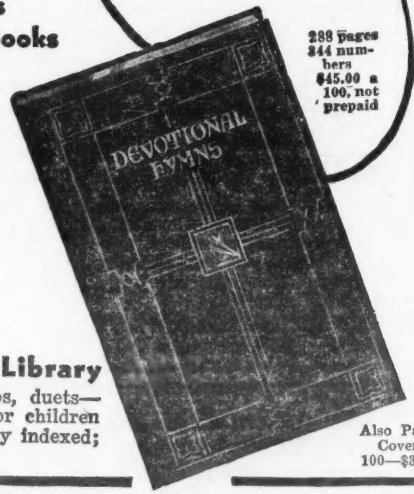

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The Author then proceeds to analyze faith, and show that there are two kinds, (1) Sense Knowledge Faith, and (2) Revelation Faith. The former is based upon physical evidence of things seen, heard and believed, and thus is limited. The latter depends upon an unqualified committal to God, through the Word, because the Blessed Book takes the place of the absent Christ, and is as unlimited as Christ Himself.

Dr. Kenyon stresses the need for acting on the Word. He says: 'It is not struggling, or praying, or crying. The word 'believe' is a verb. 'Believing' is really 'acting' on the Word. You simply say 'That is what God said' and you act accordingly. All you need to do is to thank Him. Abandon yourself to the Lordship of the Word, act on it, and God will become real to you."

WHY ALL THIS SUFFERING? By Rev. E. D. Head. Published by Zondervan Publishing House. Pages 140. Price $1.00.

TO PERSONS from whose heart ascends the age-old cry, "Why must I suffer thus?" comes this volume of twenty-four splendid devotional messages. Dr. Head first gave them on the "Family Worship Hour over a Texas radio station, and they proved of much blessing to thousands of listeners. Requests for repetition on the air, as well as printed copies, brought forth the decision to have them published in this beautiful volume.

A few of the subjects include, "The Unwasting Cruse," "The Bruised Reed," "The Juniper Tree," "The Rainbow," "The Best Man at the Wedding," "The Form in the Fire," and "The Strength of Weakness."

In the chapter, "The Why of Suffering," Dr. Head says: "Why does an all-powerful God allow experiences that seem cruel and

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Christ is born in you and me. If Christmas is only a time of feasting and gift giving—only that and nothing more—so far as you are concerned, the advent of Christ has neither meaning or purpose."

KEEPING YOUR CHURCH IN THE NEWS. By W. Austin Brodie. Published by Fleming H. Revell Company. Pages 125. Price $1.00.

THIS VOLUME, the first of three handbooks on Church publicity, discusses methods of securing co-operation from mediums used in contacting the public—newspapers primarily. It is, in fact, the first of a series of works designed as a guide for those who desire positive results in keeping religion before the public.

Anyone who aspires to write for publication will find much helpful material in this book. It was written by a man who has spent more than twenty years in the field of newspaper publicity, and who is now Professor of Journalism in Goldey College, at Wilmington, Delaware.

In fourteen helpful chapters, Mr. Brodie brings out the various phases of religious publicity, explaining each in simple language. He tells what makes news and how to survey the newspaper field. A chapter is devoted to the "Mechanics of Copy Preparation," another to the "Essentials of News Writing." In "Placing the Story," a chart showing the organization of a large newspaper is given. "Press Relations" and "Editorial Phases of News" are discussed, as well as the "Editor's Views on Religious News."

Instructions for "Hitting the Front Page," for "Planned Publicity," "Campaign Publicity," "Convention Publicity," "Personal Publicity," and the use of "Pictures in the News," are given in detail.

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TODAY! IN THE LIGHT OF SCRIPTURE. By Rev. Luther C. Peak. Published by Baptist Beacon Publishing House. Pages 39. Price 25 cents.

MR. PEAK, the busy Pastor of a large Texas Baptist Church, possesses exceptional insight into the present complicated situation in relation to the prophetic message of the Holy Scriptures. He finds that international trends in the political and military fields were anticipated by the prophets of old. Because of many demands from members of his congregation and radio audience, this book is published, and, as he says, "Sent forth in this form, to further the ministry of the Prophetic Word."

Five sermons on "up to the minute" themes, dealing with current events in the light of God's Word are found in this volume. In the first, "International Chaos and the Master Mind," the Author shows that world disturbances exists in the political, economic, social and religious realms as the result of Satanic forces working behind the scenes.

Then follows a discussion of "The Sign of the End of the Age and of the Second Coming of Christ." Here he gives a composite picture of world wide war, famine, pestilence and earthquakes as so many "signs of the times" pointing toward Christ's return.

The third sermon seeks to answer the question, "Is Adolph Hitler's Picture in the Thirty-Eighth and Thirty-Ninth Chapters of Ezekiel?" The fourth is also a subject of vital interest, "England and the United States in the Present War as Predicted in the Scriptures!" These two discourses deal with the future of both the Axis and Allied Nations.

The final chapter bears the title, "The Seventh Thousand Years or the Coming Golden Age," and pictures the personal return of Christ to take His rightful place as King of kings and Lord of lords over the nations which now refuse to recognize Him as the rightful and only Prince of Peace.

Thursday morning, when news came that there was no gasoline, Defender cars had several gallons which we conserved for transportation to the Convention. I sent telegrams to workers over the Island to use prayerfully all the genius they possessed to devise means of transportation, even walking or employing bicycles.

Friday afternoon, when we finally reached there, everything was going fine, the spiritual momentum of the gathering being already unmistakably assured. Everybody was happy in the Lord. The Committee on Arrangements of the Guayama Tabernacle was taking good care of delegates and visitors. I witnessed the largest crowd I have ever seen assembled in Guayama. Our public address system was needed, so that persons outside could listen. Here are some of the Defender Churches represented:

From Central Loiza, the place where you, Dr. Winrod, preached your last sermon in the open-air before returning to the States by Clipper early last year, came 31 persons. From Campo Rico, our largest congregation, also visited by you came 6 co-workers. None could get there from Carruzos, the Defender Mountain Church which you loved so deeply, but these good people sent prayers and greetings. San Juan sent 15 dele-

Just now, a lot is about to be purchased so a building can be erected as both a place of worship and parsonage combined. Little bits of second-hand lumber will be assembled here and there, throughout the Island, and contributed to help these energetic saints with their project. We may have to ask you to place the need before Defender Missionary friends in the States for prayerful help a little later. But this effort, put forth so heroically, shows how zealous Puerto Ricans became for extending the Gospel, once they hear the message and are won for Christ. . . .

In a previous letter a few days ago, I told you about the gasoline shortage and the handicaps to evangelizing resulting therefrom. I am now glad to say that the Government has granted us the privilege to buy 21 gallons a week. Most of this is consumed by the "Church on Wheels," so that the Vehicle continues as a means for getting the Gospel out, far and wide. Knowing your love for this Car, I am sure it will make you happy to hear that it keeps in circulation all the time for open-air evangelism. . .

We are now working on another number of "El Defensor Hispano." It is marvelous, indeed, the way God uses this Magazine to burn the truth of the Gospel into the hearts of unbelievers, at the same time building

fails to impress audiences with the importance of the missionary task in Cuba. In his absence from Havana, Mrs. Pain wrote Dr. Winrod as follows:

'We greatly appreciated receiving your letter enclosing the kind offering supplied by Defender Missionary Messenger readers. May the Lord graciously bless and repay all the friends who have thus helped us with the work of the Lord here in Cuba. Mr. Pain is in the States on some meetings. He writes of good services all along the way.

"Enclosed you will find one of the pictures of a group of Cuban Christians which we promised. How we wish all Messenger people could have been here when this photograph was taken. They would have been thrilled, as we were, by the fine messages and response on the part of those who listened. Some of our own Bible School students spoke, and after a meeting of this kind, **it makes one feel that all the effort, work, prayers and tears have not been in vain.**

"We had a wonderful service yesterday afternoon in the streets of an interior village where there is no Church of any kind. When the invitation to accept Jesus as Saviour was given, children, young people and adults responded by stepping out. Such villages are now begging for Sunday

sionary work, in that part of the world.

The story of his life reads somewhat like that of another great pioneer Missionary, "Thrice I suffered shipwreck, a day and a night have I spent in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils of the wilderness, in perils of the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Paul Revere has suffered these experiences because of his love for Christ which has taken him along the waterways and through the jungles of Liberia. He has had the joy of seeing souls snatched from the darkness of heathenism and translated into the light of the "Kingdom of God's dear son." Churches have been established in far places, and upon him is the burden of their care and oversight. So consecrated a personality has won the respect of all the people, who look upon him as God's man.

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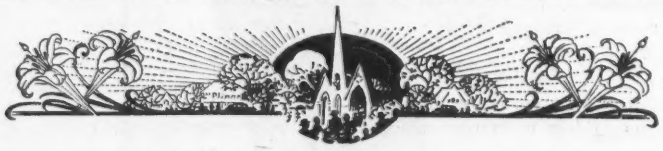

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Spiritual Awakening Needed

"SPIRITUAL Awakening Needed" is a headline appearing on page A3798 of the Congressional Record dated October 2, 1942.

On that day, Congressman Carl Hinshaw of California had the following article from the pen of Roger W. Babson inserted into the Record.

•

Readers know that I feel World Wars No. 1 and No. 2 have come about because the leading nations during the past 50 years have been trying to get on without God. Furthermore, when asked how long the war is to last, I reply: "If it is fought to a finish, will end only when we repent ofour sins, readjust our wasteful standards of living, and once more make God the ruler of our homes, schools, businesses, and Nation."

As my column is supposed to cover only business, real estate, finance, and so forth, it is perhaps out of place to preach this kind of sermon. I, however, feel that it is absolutely impossible, in the long run, to separate the material from the spiritual. Neither can be put in an airtight compartment. One is the lock and the other is the key and neither can function without the other. Statistics, moreover, clearly teach the following about the business cycle:

Starting at a normal level, business improves until it gets into a period of prosperity. This prosperity develops dishonesty, carelessness, inefficiency, and waste, which in turn result in a business depression. The business depression must continue until the majority of our people repent and substitute honesty for dishonesty, industry for carelessness, efficiency for inefficiency, and thrift for waste. These qualities of honesty, industry, efficiency, and thrift lay the foundation for the next period of prosperity that follows.

Once was the time when economists taught that all wealth is a result of only three factors—land, labor, and capital. Now it is being recognized that there is an additional factor, namely, sane religion. Let me illustrate: You see a street upon which a man is working with a pick. This is a perfect illustration of "land, labor, and capital." The street is the "land," the man is the "labor," and the pick is the "capital." Yet you well know that this combination can be used equally well in destroying the street or in repairing the street according to the religious motives of the man. Hence, it is impossible to fully cover the business and financial situation without a consideration of religion which determines how land, labor, and capital are to be used. . . .

Whenever I write along the above lines a flood of letters comes in asking me what I mean by a spiritual awakening and how we should adjust our lives thereto. To head off these inquiries, I close with five thoughts prepared by one of my readers—E. W. Bacher of Station A, Route 1, New Orleans, La. Here they are:

1. Life is like a ladder, every step we take is either up or down.

2. Life is a trust that must be accounted for to God, the soul of the universe.

3. Life demands that we be decent and cooperate with every good that we can, and be happy in "learning the luxury of doing good."

4. Life proves that nothing worth while and well done is ever wasted. If we do our best in everything we do, we will become able to do still better. Also, let us remember that moderation in everything is the key to good health. "Waste not, want not; live and let live."

5. Life requires that if we want real true friends we must be sincere ourselves and be trustworthy in everything, helping to make the world a better place to live in.

When the Nation—and especially its leaders in Washington—base their actions on these five simple principles, we will have a spiritual awakening.

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DEFENDERS MISSIONARY DEPARTMENT

News from the Spanish Field

REGULAR reports, describing missionary trials and triumphs in the West Indies, are received from Dr. J. F. Rodriguez, Superintendent of the Defenders work, in Puerto Rico. The following paragraphs, culled from recent letters, will be of vital interest to Defender Readers:

•

Starting yesterday morning, we have been working at the Rio Piedras headquarters, enlarging the Defenders Tabernacle. The special dedication program will begin at 9 o'clock in the morning, and close with a 10 o'clock service in the evening. It will be a day of continuous prayer, praise, Bible study and evangelism. Since 1934, we have looked forward to the time when such property, as we now own at Rio Piedras, could be made a great Church home and Spanish Gospel hub. . . .

The Anniversary Evangelistic Campaign began last Monday in the San Juan Tabernacle and will continue two weeks, concluding with the ordination service of Brother Juan Acevedo. This Crusade for souls has already become a season of spiritual refreshing, with the tide rising each day. . . .

We have returned home from the Annual Prophetical Convention at Guayama. Let us try to give you an idea of events during this glorious conclave—both difficulties and successes:

Thursday, the eve of the Convention, [illegible] gates. Five came from Santruce. From Rio Piedras came a delegation of 45 Defenders. Bayamon sent 6. Maunabo sent 27. Mayaguez sent 2. Cayey, Morovis and other points were represented. But this will be sufficient to show you something of the wide area destined to feel the spiritual impact, as enthusiastic workers from our many congregations return to their respective fields, to scatter the holy flames generated during those happy "days of Heaven on earth."

And now Dr. Winrod, a very honest word: As far as I remember, besides the Name of our Lord, yours was the most mentioned during the Convention. Puerto Ricans love you, because you have in so many ways, so many years, shown your love for them. Even toward the end, Rev. Cotto Reyes quoted you generously in the radio broadcast. So, although you could not be present this year, your presence was felt through your prayers, your works and your vision. . . .

It is impossible now to buy new lumber and other things for building projects. But by using second hand material we continue to move forward on various fields. You will recall the little Chapel between Caguas and Rio Piedras where Brother Marino Valez is Pastor. Well, even nearer Rio Piedras than that place, a Defender group has been organized. I sent you a picture taken while they were being baptized last Thanksgiving Day. These precious people have already accumulated $190.00 toward [illegible] up the faith and strengthening the spiritual muscles of those who are saved.

Going over Mrs. Winrod's book, "The Tabernacle, Temple and Throne," I find that chapter titles are fine as to both size and content, for magazine articles. If agreeable with Mrs. Winrod, I shall be glad to make translations into Spanish, so that our people can prosper from this line of Bible teaching. Such articles published in "El Defensor Hispano" will do much good, for there is nothing on these subjects in our language. The typology of the Tabernacle is meaningful to all who have been touched and illuminated in mind and heart by the Holy Spirit. . . .

There are times when we feel like shouting for joy. Again there are times when tears of sadness fill our eyes. But by mixing the sweet and the bitter, trusting every step of the work into the keeping of our loving Father, always seeking His guidance, He carries us along from day to day. We thank Him daily, in our prayers, for raising up so many Christian friends who are always willing to help us. They will share in the rewards, when we all hear the Christ of glory say, "Well done . . . enter."

Cuba Calls

REPORTS reaching Wichita Headquarters from the Cuban mission field, tell of Rev. Arthur W. Pain's recent visit to the United States, for the purpose of conducting a summer preaching tour, reaching several cities.

Mr. Pain, a forceful [illegible] Schools, and we are organizing them as fast as possible. Please join in prayer for funds to establish a native Church in one particular place that I have in mind just now. We can build a building of thatch roof for about $100.00.

"The Lord is blessing the radio work. Many encouraging letters are coming from day to day which show wide coverage and increasing interest. We are so thankful for the prayers and support of all Defender friends and know the Lord will bless each and everyone for having a part."

Paul Revere of Liberia

THE story of Paul Revere of Krutown, Liberia, is a saga of courage, unflinching purpose, and a selfless devotion to the Saviour that may well be given a place among the immortal stories of Missionary endeavor.

Paul was born in the family of a witch doctor and given a long name, impossible to the English speaking tongue. When a lad of ten, he sought and gained admission to the Mission School of Miss Mary Sharp in Monrovia, Liberia. His teacher called him Paul Revere, in honor of the Revolutionary War hero.

Paul soon accepted Christ as personal Saviour. After many attempts and much discouragement, he reached the United States, to find his way to the Practical Bible Training School, and then to the Hampton Institute. He received Bible and voca- [illegible]

. . . From Page 13 . . .

use the first day of the week instead of the seventh, as a day of rest.

He says: "In the Old Testament, the Sabbath Day commemorates the finished work of creation, but the second and greater work of God was Redemption, which was completed on the first day of the week. He was raised for our justification (Romans 4:25), and was declared to be the Son of God with power by the resurrection from the dead (Romans 1:4), and the last enemy to be overcome is death (I Cor. 15:26). It is more fitting, therefore, to commemorate the work of Redemption than that of Creation. It can be said that God Himself changed the day, not by word but by deed; for the Resurrection took place on the first day of the week, and the coming of the Holy Spirit also occurred on that day."

AFTER THE RESURRECTION—WHAT? By Dr. L. R. Scarborough. Published by Zondervan Publishing House. Pages 121. Price $1.00.

HERE is a devotional study of the forty days following the Resurrection of Christ, until His Ascension.

Dr. Scarborough says: "The infallible proofs of the major facts of His resurrection are so great and many, that my soul rests in these satisfactory truths. His tomb is empty and He is risen from the dead and is alive forevermore, and must and will reign until all His enemies are saved by His blood or adjudged to their rightful place in His eternity. My hope is that these gathered and analyzed facts about His now glorified body, will bring as much joy and strength to all who read this volume, as they have to me in this devotional study."

We have before us a total of thirteen chapters. One is given to the discussion of "The Body of His Glory," another to "Our Eternal Bodies," still another to "What Christ Said and Did During the Forty Days," and "His Major Messages During

deliverance. Dr. Murray says: "The Holy Spirit is the Spirit of Prayer. He is definitely called this in the Scripture, 'The Spirit of grace and supplications,' by Zechariah; and by Paul the 'Spirit of adoption, whereby we cry, Abba, Father.'"

The Second Part is concerned with the Christian's attitude in the Inner Chamber. The believer must prepare himself for prayer by prayerful study of the Word, then come to God with thanksgiving and praise. Nor must we forget that true prayer is concerned not for self alone. "A weak child of God prays only for himself, a full grown man in Christ understands how to consult with God over what must take place in the Kingdom." The chapter on the Holy Trinity is especially helpful, contributing toward an understanding of sound doctrine.

The Third Part reveals the deepest secret of Pentecost. The Holy Spirit Who descended on that day, came to reveal the Cross-Spirit of our Lord, and to lay it upon those who accept Him. The child of God is able to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

None can peruse this volume without being drawn nearer to Christ and energized with a desire for a richer, fuller prayer-life.

THE TWO KINDS OF FAITH. By Rev. E. W. Kenyon. Published by the Author. Pages 128. Price 50 cents.

DOCTOR Kenyon is the Author of a number of fine inspirational books, of which this is an outstanding example. Because so many have found the greatest difficulty in Christian life to be lack of faith, he was led to write this treatise.

He says: "There is but one foundation for faith, the Living Word. As we become one with the Word in our actions, then faith becomes an unconscious reality. If you wish faith to grow and become robust and strong, soak in the Word, meditate on it, feed on it, until you become one with it. Find out

laden with pain? In arriving at an answer to this problem, it is important to keep in mind: First, life is only intelligible when regarded as a discipline. It is a going to school. All our days here we are pupils, and as we bring up the lessons in this strange text book we are ever becoming wiser and stronger.

"The second conception regards suffering as a sacred stewardship. We are trustees of sorrow that we may demonstrate the reality of faith, also our unshaken loyalty toward God. It leads to the discovery of the glorious presence of God, of the depth and adequacy of God's amazing grace. But finally, suffering has a supreme value in its power to refine and purify character. Difficulties are the things which show what men are."

Dr. Head has learned what other children of God have come to understand, that there are some very good, worth while things in life that can be learned only through suffering. A right attitude toward God enables one to suffer with a smile. It is said of a well known Christian woman who has been an inspiration to many people: "She suffers gracefully, and in sorrow reflects the beauty of the Master who has given her victory over every trial."

CHRISTMAS TIMES. By Clyde H. Dennis. Published by Good News Publishing Company. Pages 15. Price 15 cents, four copies 50 cents.

"CHRISTMAS TIME," a lovely, pictorial gift book, is centered around the true meaning of Christmas. For the price of a good card, one may have a beautiful booklet containing nine artistic pictures, five essays on the meaning of Christmas, and two appropriate poems.

This year, when the world is distressed by war and its accompanying terrors, "Christmas Time" will be a more meaningful gift than more expensive articles. For it brings a message of comfort and cheer to the sorrowful and broken hearted. Mr.

STUDIES IN THE GOSPEL OF THE KING AND THE KINGDOM. By Rev. Luther C. Peak. Published by Baptist Beacon Publishing House. Pages 88. Price 50 cents.

THE Scriptures are replete with references to the Kingdom, yet Bible students frequently fail to properly systematize their knowledge of the subject. Rev. Peak has assembled many passages, and offers, as he says, "In logical sequence a broad outline of the Kingdom of Heaven, which is spoken of so many times in the Gospel of Matthew, and which, when understood, opens up the Prophetic Word."

He continues: "A knowledge of this theme supplies the key to God's dealing with the earth in this age or dispensation, but without a workable knowledge of this first Gospel, it is practically impossible to enter into the message of prophecy in the remainder of the New Testament."

The Author discusses the Kingdom of Heaven as Past, Present and Future. Part I contains an account of the ancestry of the King. It portrays the King presenting His Kingdom Constitution, and its rejection by the Jewish people.

In Part II we find a comprehensive discussion of the Kingdom Parables of Matthew 13; the course of the Kingdom from Israel to the Gentiles through the Mystery of the Church, which is the Kingdom Present; and the statement that "The Kingdom of Heaven during the Church Age is to be the sphere of Christian profession. The full revelation of the Gospel which is the death, burial and resurrection of Christ for our sins, is the message which the Church is to preach to the uttermost parts of the earth."

The Third division deals with the Kingdom Future. It is presented in preview, by the Transfiguration with Moses and Elijah as types of the saints "which sleep in Jesus," and "we which are alive and remain unto the coming of the Lord."

Other subjects discussed in logical order

DEFENDER BOOK DEPARTMENT

BOOKS REVIEWED HERE MAY BE ORDERED FROM THE DEFENDER PUBLISHERS, WICHITA, KANSAS

DICTATORS CANNOT WIN. By Rev. Sam L. Noel. Published by Zondervan Publishing House. Pages 126. Price $1.00.

IN THIS study of dictators, their methods of ruling the people, failures and final overthrow, Mr. Noel has gone back to earliest history, and explored the course of government by rapid strides down to this present time.

He says: "Dictators cannot win. The Lord and the righteous forces of the world stand in their way. If necessary, they stand with drawn swords in defense of the right. Dictatorial methods have been tried and found wanting. God has written 'finis' to their world-wide ambitions and has declared they shall not succeed again."

In fourteen chapters, the Author traces the age-long conflict between the serpent and the "seed of the woman," the gradual decline of righteousness before the Flood, and the rise of government afterwards through the power of Nimrod, Assyrian and Babylonian monarchs, the Persians, the Greeks, and the Romans. He pictures the cruelty of dictators and the inevitable slavery of conquered peoples, physically, mentally and spiritually.

God's plan to save the world was worked out through Abraham, to whom the promise was made, "And thy seed shall possess the gate of his enemies." This promise began to be fulfilled with the birth of Jesus, of Whom the prophet said, "I will overturn, overturn, overturn it; and it shall be no

EVERY-DAY SCIENCE FOR THE CHRISTIAN. By Theodore L. Handrich. Published by Concordia Publishing House. Pages 154. Price 60 cents.

SHAKESPEARE once said: "A little learning is a dangerous thing." In no realm is this more true than where scientific matters are under consideration. Flippant pseudo-scientists ridicule the inspired story of Creation, and by the very audacity of their claims win some people to their way of thinking.

In this book, the Author presents convincing arguments that refute the unfounded claims of such persons. A wealth of valuable and trustworthy scientific data is given, which any Reader will do well to study and make his own.

Dr. Handrich takes nine chapters to discuss questions put forward by present day sceptics. He says: "If the evidence in favor of the literal truth of the Bible is carefully weighed, it is found just as convincing as all other scientific theories, indeed, even more so.

"Religion searches out the great underlying spiritual truths that make all existence meaningful and worthwhile," he continues. "Without these truths the universe becomes a cruel, intangible mystery, which leads men into greater absurdities and perplexities the more they search for its inner meaning. True science, on the other hand, deals with the observed facts and functions lined in the Bible and emphasized by the Psalmist, "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

The second is the Bible itself, for as illuminated by Paul, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

The third University is that of Experience, in which all human beings are matriculated at birth. Dr. Burton says: "This is one school that is always open. Every man, woman, boy and girl on this planet may be educated, for God wants us to know and do and achieve. He wants us to be a blessing to ourselves and to the world. This is one university that requires no matriculation fee, no tuition, and from which no one can ever graduate. The Creator Himself is the head of this institution, and is constantly teaching night and day."

A meaty little volume, divided into 28 short chapters, some of which are philosophical essays of great interest! Others relate to scientific facts and figures. Dr. Burton is an astronomer of note, and his discoveries serve to confirm faith.

Bible School Teachers, Pastors, Evangelists, and others who like to know facts, will find his treatise of much value in their work.

STRAIGHT ROAD TO CHRISTIAN LIVING. By T. Stanley Saltau. Published by Zondervan Publishing House. Pages 63. Price 35 cents.

THE PURPOSE of the present brochure is to provide a Manual or Work-Book for young Christians who are anxious to live victorious and well-rounded Christian lives.

Mr. G. S. McCune in the Foreword, says: "This book brings professing Christians face to face with things that hinder their witness in a living Lord who enables His followers to be 'living epistles, known and read of all men.' This book points out in a clear way some of the chief elements of a true Christian life, some its characteristics and how they may be obtained."

Seven chapters make up the treatise. The first deals with "Regeneration." Then follow discourses on "The Christian and the Holy Spirit," "The Christian and the Bible," "The Christian and the Lord's Day," "The Christian and His Pleasures," "The Christian and Stewardship," "The Christian and His Devotional Life."

Of particular interest is the manner in which the Author deals with the subject of The Lord's Day. He speaks of the origin of the Sabbath, and gives Old Testament commands and promises concerning it. Then he seeks to explain that under the guidance of the Holy Spirit, the early Church came to

—Turn To Page 14.

The Alleged Discovery Of Noah's Ark

By Vladimar Roskovitsky . . . Reprinted from "The Western Voice"

(Editor's Note: For years there has been a lot of speculation among Bible scholars as to what became of Noah's Ark. Of course, there have always been men who denied the authenticity of the Bible Record of the ark and flood, stigmatizing the entire story as something incredible. So far every discovery that scientists have unearthed through arduous excavations, and incessant study has only helped to establish the assertions of God's whole Word. The report is that a huge wooden structure has been seen by some Russian aviators who flew over Mt. Ararat, the place, according to the Bible account where the Ark rested when the waters subsided. The following story by Mr. Roskovitsky, a converted Russian, speaks for itself. He is now engaged in selling Bibles, etc., and is an American citizen, having severed all ties with godless Bolshevism, the thing from which he so narrowly escaped with his life after discovering the Ark. He gives this discovery credit for opening his eyes to the truth of the Bible, and we pass it along trusting that you, too, will find it of interest and value.)

•

"It was in the days just before the Russian Revolution that this story really began. A group of us Russian aviators were stationed at a lonely temporary air outpost about 25 miles northwest of Mt. Ararat. The day was dry and terribly hot, as August days so often are in this semi-desert land.

"Even the lizards were flattened out under the shady side of rocks and twigs, their mouths open and tongues lashing out as if each panting breath would be their last. Only occasionally would a tiny wisp of air rattle the parched vegetation and stir up a choking cloudlet of dust.

"Far up on the side of the mountain we could see a thunder shower while still

and then stopped climbing for a few miles to get used to the altitude.

"I looked over to the right at the beautiful snow-capped peak, now just a little above us and for some reason I can't explain, turned and headed the plane straight toward it.

"My buddy turned around and looked at me with question marks in his eyes, but there was too much noise for him to ask questions. After all, twenty-five miles doesn't seem much at a hundred miles an hour.

"As I looked down at the great stone battlements surrounding the lower part of this mountain I remembered having heard that it had never been climbed since the year seven-hundred before Christ, when some pilgrims were supposed to have gone up there to scrape some tar off an old ship wreck to make good luck emblems to wear around their necks to prevent their crops from being destroyed by excessive rain fall. The legend said that they had left in haste after a bolt of lightning struck near there and they had never returned. Silly ancients! Who ever heard of a ship wreck on a mountain top?

"A couple of circles around the snow-capped dome and then a long, swift glide down the south side and then suddenly we came upon a perfect little gem of a lake; blue as an emerald, but still frozen over on the shady side. We circled around and returned for another look at it. Suddenly my companion whirled around and yelled something, and excitedly pointed down at the overflow end of the lake. I looked and nearly fainted!

"A submarine! No, it wasn't for it had stubby masts, but the top was rounded over with only a flat cat-walk about five feet

"'What do you make of it?" I asked, as we climbed out of the plane.

"'Astounding,' he replied. 'Do you know what ship that is?'

"'O course not, sir,' I replied.

"'Ever hear of Noah's Ark?'

"'Yes, sir. But I don't understand what a legend of Noah's ark has to do with our finding this stronge thing fourteen thousand feet up on a mountain top.'

"'This strange craft,' explained the captain, 'is Noah's ark. It has been sitting up there for nearly five thousand years. Being frozen up for nine or ten months of the year it couldn't rot, and has been on cold storage, as it were, all this time. You have made the most amazing discovery of the age.'

"When the captain sent this report to the Russian government, it aroused considerable interest, and the Czar sent two special companies of soldiers to climb that mountain. One group of fifty men attacked one side and the other group of one hundred men attacked the big mountain from the other side.

"Two weeks of hard work were required to chop out a trail along the cliffs of the lower part of the mountain and it was nearly a month before the Ark was reached.

"Complete measurements were taken and plans drawn of it as well as many photographs, all of which were sent to the Czar of Russia.

"The Ark was found to contain hundreds of small rooms and some rooms very large with high ceilings. The unusually large rooms had a fence of great timber across them, some of which were two feet thick, designed to hold beasts ten times as large as elephants. Other rooms also were lined with tiers of cages somewhat like one sees today at a poultry show, only instead of chicken wire, they had rows of tiny iron bars along the front.

"Everything was heavily painted with a wax-like paint resembling shellac, and the workmanship of the craft showed all the signs of a high type of civilization.

"The wood used throughout was 'cleander,' which belongs to the cyprus family, and never rots, which, of course, coupled with the fact of it being painted and it being frozen most of the time, accounted for its perfect preservation.

"The expedition found on the peak of the mountain above the ship, the burned remains of the timbers which were missing out of the one side of the ship. It seems that these timbers had been hauled up to the top of the peak and used to build a tiny one-room shrine inside of which was a rough stone hearth like the altars the Hebrews used for sacrifices, and it had either caught fire from the altar or been struck by lightning as the timbers were considerably burned off.

"A few days after this expedition sent its report to the Czar, the government was overthrown and Godless Bolshevism took over, so that the records were never made public and probably were destroyed in the zeal of the Bolshevists to discredit all religion and beliefs in the truth of the Bible.

"We white Russians of the fleet escaped through Armenia, and four of us came to America, where we could be free to live according to the 'Good Old Book,' which we had seen for ourselves to be absolutely true, even to as fantastic sounding a thing as a world flood."

the oil craze—all manner of cooking oils, oils for salad dressings; fine flour—the endless cookery dainties, tiny flavoured cakes that sell expensively with but a few put up in a special box; fig-newtons, ginger or tea-snaps, lemon snaps, shredded wheat, puffed wheat, splendid articles of food but of the most dainty kind and expensive as compared with the fundamental common foods. 'And wheat,' set forth in the comment just made above; 'and cattle and sheep.' This is the extensive use by citymen of the city meat market.

"No meal is considered complete without meat, in many, many homes. But instead of the country fashion of butchering one's meat in quantity, it is a telephoning to the city market daily (and sometimes twice daily, or dropping by it as one goes home from work) for continuous small portions. And today, how many country homes buy packing house hams, packing house canned meats and the like, instead of raising their own, but these, in the list, are named as beginning to disappear. 'Merchandise of horses and chariots' is merchandise of automobiles, chariots which are measured in terms of horsepower. 'And slaves' is, in the Greek of the Holy Spirit, 'bodies' and may refer to manual laborers. How many now hire bodies for housemaids, servants, or even for skilled manual labour—but here is prophecy that this, too, as the depression continues, will be left off.

"Thus the depression in trade (merchandise) runs from depression felt by the jeweller to the automobile manufacturer and the wheat and meat producer, the dainties of life, on to a depression for the manual laborer—all classes. 'And souls of men'—is disclosure that in the mad race of Commerce, in the craze for buying and selling, many at last sell their very souls! They will misrepresent, they will take unfair advantage, they will cheat, they will do anything for a big enough bargain for a big enough profit, for their personal appearance (finery in clothing, odours of perfume, attraction of lust—the soul itself at last is Sold! Gain, Going, Gone, Sold—the pride, Merchandise of gold and silver and probably named in the order of their decline. Merchandise in the order of their decline, anticipates in the truest sense. A us the items that cease to find a market, which includes the mixed races in whose veins Egyptian blood courses. Such language, anticipates in the truest sense. A blow from above.

How do the cities fall? Under the impact of an assault from the atmosphere—a

as people eat in the fine hotels, or in popular restaurants; even the bootblack shines the shoes on the street to the accompaniment of loud-sounding phonograph music, or radios; and radio-jazz is going from morning till night, advertising some baking soda or fine mattress—but all this music ceases 'to be heard no more at all.' 'And no craftsman, of whatsoever craft, shall be found any more at all in thee,' is prophecy that all organized skilled labour (meaning craftsman) passes away in this Crash! 'And the voice of a mill shall be heard no more at all in thee.'

"The flour mills, the many different cotton or spinning mills, the mills (wheels) that do every kind of work from the public laundry to the printing—these become still for ever in this Crash! 'And the light of a lamp' (King James' version, 'candle') 'shall shine no more at all in thee.' This is prophecy that all powerhouses become still—for the electric lights, whether in home parlour or upon street corner, are measured in terms of 'candles,' as so many candlepower.

"Then, of course, all things that are run by electricity! Oh, the coming hush, lasting hush, that will follow the Present Crash into which we already are entering! 'And the voice of the bridegroom and of the bride shall be no more at all in thee,' verse 23, means no more will social events, even those of the most fundamental character, and essential, occur in today's cities after this Crash is over."

So much for Mr. Adams' deductions.

Now, turning to Revelation 16:19, there remains little doubt that Babylon, and end-time cities, are considered one and the same in Apocalyptic interpretation: "AND THE GREAT CITY WAS DIVIDED INTO THREE PARTS, AND THE CITIES OF THE NATIONS FELL." The term Babylon is clearly identified with "the cities of the nations."

The same metaphor appears in First Thessalonians 5:2, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." This statement is followed immediately with the assuring promise that "God hath not appointed us to wrath." Armageddon results from the fact that divine restraint is lifted, thus opening the floodgates of judgment. Hence the wrath of God will be poured out. Paul assures us that Christian saints are not "appointed to wrath." The removal of the Church, before Armageddon reaches its peak of intensity, is here inferred.

Revelation 3:3 warns Christians to watch, under risk of being taken unawares when Christ shall come "as a thief." The admonition says: "Remember therefore how thou hast received and heard, and hold fast, and repent." A thief comes unexpectedly and takes away the best. The Armageddon world will not be expecting Christ. And, He will take away the best — the living saints.

Where They Need No Sun

By Rev. Haldor Lillenas

In that City where they need no Sun,
When at last my earthly race is run;
I shall see my Saviour's face,
Revel in His love and grace,
In that City where they need no Sun.

SIXTY miles north of Santa Barbara, California, is the beautiful Lompoc Valley. Entering this valley on a summer's day, one will find it arrayed in all the colors of the rainbow. Producers of flower seeds have planted many acres of flowers—sweet peas, poppies, petunias, asters, roses and zinnias present a riot of color.

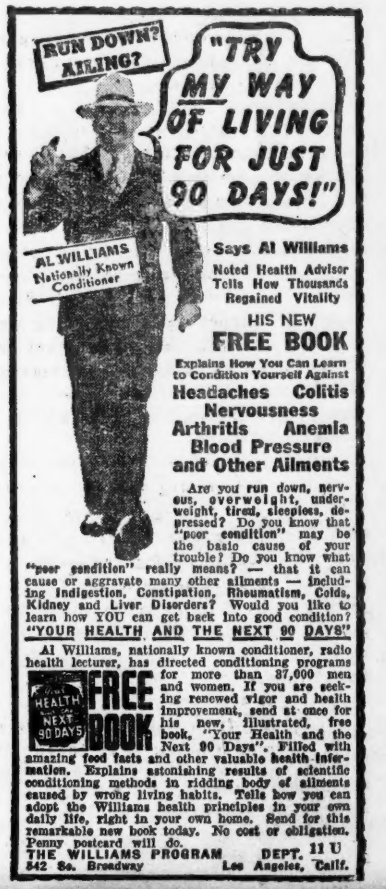
In this valley during the year of 1911, Mrs. Lillenas and I held our first pastorate. One beautiful Lord's Day evening, as the Sun dipped its flaming disk into violet

VEST POCKET BIBLE DICTIONARY

Every Bible proper name, and names of all natural objects, requiring explanation are found in this book. The definitions are concise and pointed, yet ample for good understanding and effective working purposes. Separates all words into syllables, and puts the accents where they belong. It also gives to each vowel its proper sound by means of diacritical marks. When the present supply of this book is gone, there remains no assurance that more will be available.

Size 2 5/8 x 4¼ inches. Morocco Grain binding. Gold titles. Price .40 Cents.

Defender Publishers . . . Wichita, Kansas



Harmageddon Is Approaching

By Rev. Gerald B. Winrod, D. D.

THE People's Bible Encyclopedia says: "Armageddon becomes a poetical expression for terrible and final conflict; and in the Apocalypse the reference is to the discomfiture of the people of God."

The word Armageddon appears only once in the Bible, used to describe the last great struggle between nations, the closing war of the present dispensation:

"And I saw three unclean spirits like frogs come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:13-16.

Armageddon, as an English term, originates with the name Megiddo, which means "place of troops." Megiddo, one of the royal cities of the Canaanites located on the plain of Esdraelon, figured in ancient times as a notable battlefield. The root word behind the English is Har-Mageddon, meaning "hill or city of Megiddo."

Geographically, Har-Mageddon is a continuation to the southeastward of the Mount Carmel highland, from which Elijah—a type of the translated Church—was taken into Heaven. It is said to be the place where the first recorded battle of history was fought. The last great battle of the age, although of world-wide scope, will have its base there.

Megiddo is a town in the vicinity of lon. Hence, contending armies frequently met at Har-Mageddon, "where the soil is choked with the weapons of the centuries." Battles were fought here, not merely for control of Palestine, but the entire civilized world. Here, the armies of Assyria and Egypt met; here, the armies of Greece and Rome met. Theodore Roosevelt has called this place, the "Bivouac of the dead."

If for centuries, tribes and nations have met on this field of death; if king, soldier and private citizen have moistened the hill of Megiddo with their blood—is it any wonder that during the World War of 1914-1918, the British and the Turks met there in battle array? This strategic place became the magnet that brought these two countries together. The British forces were under the direction of General Allenby. Later his government honored him with the title, "Lord Allenby of Megiddo."

For these reasons, students of the prophetic Word are now watching the movements of Axis and Allied armies in the Near East with utmost concern. Events in North Africa and the Suez area are loaded with tremendous prophetic potentialities. While the last great battle of this age is to be intimately related, geographically, to this "alpha and omega of battlegrounds," yet it will by no means be localized there—since its sweep covers the entire world!

* * *

STUDENTS of the prophetic Word have for decades, lived in anticipation of a world-wide crash of armed forces, during the period immediately preceding Christ's return. Succinctly analyzed, the Apocalyptic passage quoted in the beginning of this article shows:

(1) Evil spirits spewed from the mouth ... life into the world, is used by our Lord to illustrate something of the misery through which the human family will pass during the closing scenes of the present age. This epoch of unprecedented travail is not localized or limited to any particular area.

Jeremiah, chapter 25, contains a message for the Armageddon period. Verses 15 and 16 tell of a sword that will be released among the nations: "For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them."

Verse 17 says that "all nations" will drink of the cup of God's wrath. Having persisted in sin, ignoring the pleadings of the Lord Jesus Christ, spurning the love of God, living in open rebellion against the kingdom of heaven, the nations of the world provoke divine fury! No country escapes. This is the premillennial viewpoint held by millions of Bible-believing Christians.

God prompted the prophet to call the roll of the nations, in the next eight verses of this chapter. The root racial stock, the original streams from which modern peoples sprang, are all included. No race is overlooked. It sounds like a porter, in a railroad station, naming the string of stations through which the train will pass.

The prophet begins calling: "To wit, Jerusalem, and the cities of Judah, and the kings thereof . . . Pharaoh king of Egypt, and his servants, and his princes, and all his people; And all the mingled people"—which includes the mixed races in whose veins Egyptian blood courses. Such language, anticipates in the truest sense, A ... prelude occurred during the years 1914 to 1918.

* * *

THE position of cities, during the Armageddon period, is especially precarious. Bible prophecy speaks about the special suffering in metropolitan areas where large groups of people are closely compacted together. The Apocalypse has much to say about the plight of cities.

Back in the year 1936, Rev. John Quincy Adams, a British Bible teacher, wrote a book entitled "The Doom of Today's Towns and Cities." In it, he outlined prophetically, the fate of modern cities, describing with amazing accuracy their condition under attack from the skies. Much that he wrote seemed fantastic at the time. His references to air raid shelters, people burrowing in the ground like rodents to avoid distruction from above, must have impressed the average reader as being highly imaginative. Today, his prophetical deductions are understandable.

Mr. Adams referred to Babylon of Revelation 18, as a type city of the end-time. He regarded it as typical of all large cities located in the civilized areas of the world. His interpretations will hold the interest of prophetic students.

"A World-wide Depression in Commerce is positively foretold: 'And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any mode.' Revelation 18:11 'Any more,' indicates that the depression in trade hangs on, and on, year after year," says Mr. Adams. He continues:

"In this wonderful ancient chapter, Revelation 18, we have set forth for us something of the Order of Decline in Trade, as it will occur. 'Merchants of the earth weep . . . for no man buyeth their merchandise any more'—and now is listed for us the items that cease to find a market, probably named in the order of their de-

Teaching the Flannelgraph Way

David J. Fant . . . President Christian Publications, Inc.

"WHAT can I do to hold the attention of the smaller children, those 'jumping beans' who have bees in their bonnets and springs in their joints?" That is the perennial question of teachers, and to it publishers of Sunday School material have long sought the answer.

Perhaps the solution, at least in part, has now been found, for a new method of presenting Bible truth to children has sprung up almost overnight—teaching by means of the flannel board.

The Flannelgraph method is thought to have been originated by Irene B. Ranney, who first introduced it on the Pacific Coast. She and her husband were among the original workers in the Child Evangelism Fellowship founded by J. Irvin Overholtzer. It was while Miss Adie Marie French, one of our editors, was living in California that she first became acquainted with this method of instruction and devised a Manual to illustrate the International Sunday School lessons.

Beginning with the third quarter of 1939, our Publishing Company began to distribute the Manual of Visual Teaching as prepared by Miss French, which has now become standard, being used every quarter by an increasing number of Sunday schools. Demand, however, has arisen for other similar flannelgraph manuals apart from the International Sunday School series.

To meet this need for Summer Vacation Bible Schools and various groups and classes, we have provided a two volume series on the Life of Christ and another two volume series of Creation and Old Testament Stories. Each is a complete work, with a lesson contact, and story and application, while the work is illustrated with more than 50 figures on heavy white paper ready to be colored, cut out, and mounted. An attractive feature of these Manuals is the moder- [illegible] which they are sold, and the [illegible]

But this new method, with the use of a flannel board, brings visual teaching within the reach of almost every school and teacher. Because of its simplicity and inexpensiveness, it has proved a most welcome tool in the hands of missionaries and native workers on the mission fields. And while it is designed for the smaller childrlen, it may be adapted to a wide variety of uses: in the individual classroom for teaching; for a resume of the lesson in the general assembly period; for children's meetings during the week; and for Daily Vacation Bible School projects.

The materials required for teaching with the flannel board are simple and inexpensive, and require no knowledge of art. Once made, the board and the basic pieces may be used again and again. Only the cut-out pictures, which may be secured from a number of publishers and augmented by gleanings from magazines, books, lesson rolls and cards, and the like, are necessary.

The flannel board is the foundation for all such illustrative teaching. Secure a piece of three-ply board, size 28x40 inches. Cover the board with a piece of navy blue or black outing flannel, allowing it to overlap so that it can be tacked on the back. When the board is to be used on a table, attach an easel to the back, mounting it about eight inches from the top of the board, and affix a string that will permit it to spread sufficiently for the proper slope.

An attractive background may be made by taking a piece of light blue or gray outing flannel, 18 inches wide, and sketching on it in outline the peaks of mountains in purple—the purple giving the appearance of distance. Then use a narrow strip of flannel to represent grass in the foreground. These strips of flannel will adhere to the background without other means of fastening. When the proper colors of flannel are [illegible]

nel. The objects are then placed under a weight until thoroughly dry.

Instructions as to the use of the objects accompany each lesson. Some publishers prepare lessons based on particular Bible subjects; at least one has materials quarterly to follow the International Uniform Series of Sunday school lessons. All have this point in common. They aim at child evangelism. They seek not only to teach the lesson itself, but to apply its truth directly to the hearers.

In order to accomplish this, two sets of material are provided for each lesson: that required for teaching ;and that required for applying. After the lesson story itself has been told by word and demonstration, the objects that were used are removed from the board, and another set of objects is employed in making the application. Thus it is possible to impress on the class the principal truth contained in the lesson. Particular emphasis is laid upon the themes of sin and salvation, in order that even the youngest may be taught fundamental Gospel truth, and led to confess Christ as his personal Saviour.

Traffic Accidents

Hon. James Pearson, Shenandoah, Iowa

IN THIS NATION, more than three thousand persons are killed each month by traffic accidents, and thousands more injured, maimed or crippled.

It is an obvious fact that such a large number of accidents could not be the result of chance or luck. Every one had a cause, which caution and foresight would have prevented. Speed, carelessness and liquor are chief reasons for the steadily mounting traffic toll, which in the last thirty years has taken more lives than all the wars our Country has waged.

That intoxicating liquor has been the contributing cause for a large percentage of [illegible]

usually swift and tragic. It is the person who has taken one drink, or two, or three. One glass of so-called non-intoxicating beer may not make a man drunk, but it lowers his efficiency, and has a demoralizing effect upon brain, eyesight and nervous system. While the drinker may regard a little liquor as a mere stimulant, the truth is that it is neither medicine nor food, but a narcotic in the class of cocaine, morphine, and other drugs, as far as the ultimate result is concerned.

Alcohol has its place in the arts and sciences. Blended with gasoline, it increases the workability of an automobile, but in the stomach of the driver serves to lower his judgment and mental capacity. A drinker should not drive, and a driver should not drink!

Sending a drunken driver to prison does not bring his victim back to life, nor dry the tears of the bereaved. Neither does it diminish the guilt of people who voted to place booze in the hands of the driver. Since the liquor traffic does exist, and whoever has the price may buy a drink, it is the duty of every citizen to do his part in helping law enforcement officers keep such drivers off the highways by reporting every known violator. We should all co-operate in making our streets and roads safe for travelers, whether in cars or walking.

Back in horse and buggy days, the danger to others from drunken driving was very slight, but in these times all who use the highways do so at risk of life and limb. Let us demand that drinking and driving be forever separated. It is a life and death matter.

GOING WITH THE WIND

By Rev. Edward Vander Jagt

A vital message for people who wish to do right. Chapter titles include the following: The Theater is Public Enemy No. 1 (the Confession of a Movie Actress). The Dance is Public Enemy No. 2. Booze is Public Enemy No. 3. The Cigarette is Public Enemy No. 4. Cards are Public Enemy No. 5. Gambling is Public

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ADVENTURES WITH A YOGI

Moses and his brother Aaron were deputized to perform a special task. The commission was received by Moses while tending sheep at "the backside of the desert." On that occasion, it will be recalled, a bush leaped into flames, but was not consumed. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush . . . God called unto him . . . I will send thee unto Pharaoh."

Entering the august court of earth's most powerful Monarch, the humble brothers from the barren slopes of Mount Horeb would have been stricken with fear and speechless, except for the consciousness of authority which comes in knowing that one has a divine mission to perform. Thus clothed with spiritual power, they dared hurl defiance in the teeth of the haughty ruler.

Pharaoh, schooled in the magical arts of ancient Egypt, demanded the performance of some miracle, as a sign of authority. Thereupon, Aaron hurled his rod to the floor. It instantly turned into a serpent. Refusing to be impressed by this gesture, the ruler summoned two master magicians into his royal presence.

Jannes and Jambres threw down their rods, which in like manner became snakes. Then there were three slimy serpants wiggling on the floor. But, in a flash, the serpent made from Aaron's rod devoured the other two. The counterfeits disappeared and only the real remained.

Writing prophetically to Timothy regarding the "last days," the Apostle Paul used Jannes and Jambres to symbolize the agencies of black magic now rampant in the world. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith."

The story is told of a physician from a western State who went to India in search of esoteric wisdom to quench his thirst for physician a complete course of lessons in the mystic art of illusion. First of all, the student must get a complete and firm grasp upon his mental powers and learn to focus them, like concentrating the rays of the Sun with a glass, upon one particular object.

"Does it make any difference what I choose to concentrate upon?" asked the doctor. "No," replied the Yogi, "just so you lose yourself in the object, think of nothing else, meditate, visualize, concentrate, project yourself into the subject, identify consciousness with it, think of it intensely, make it a part of you, make yourself a part of it; sit quietly and focus undivided attention upon it ten hours every day; keep this up for some time; that will be your first lesson."

"What about that buffalo over there?" asked the doctor. "Very well," came the reply.

Now, it is said that the buffaloes in that part of India are famous for their enormously large, wide horns. One day the doctor disappeared. "Could he have turned into a buffalo?" mused the Yogi.

Making his way to the thatched hut where the student was living, the Hindu instructor rapped vigorously on the door. A voice inside said, "Come in." To which the Yogi replied, "No, you come out."

"I can't."

"Why?"

"Because I can't get my horns through the door."

This jest serves, in a measure, to convey something of the mental discipline to which the manipulator of psychic energy must subject himself. The realm pierced, the continent explored by magicians, sorcerers, witches, spiritists and occultists in general, is fraught with dangers because inhabited by demon intelligences. And yet, according to the prophetical Scriptures, the human family is destined to witness ever-increasing manifestations of black magic as the present dispensation draws to a close. During this period, believers are exhorted

Dr. R. A. Torrey once said: "It was in the Cross of Christ that God fought the decisive battle, and won the decisive victory over the Devil. The moment of Satan's seeming victory was the moment of his overwhelming defeat. He is now a conquered foe. In the Cross God celebrated a triumph over him. The whole meaning of this conflict and this victory at the Cross will be, I believe, a subject for contemplation and wonder at the manifold wisdom of God in the eternal world."

The Nation Beside the Road

Dr. J. O. Kinnaman . . Long Beach, California

THE PEOPLE of America, accustomed to great "wide open spaces," sometimes find it difficult to picture the limited areas of other countries with which they are familiar only through books, press reports, or motion pictures. Our conception of vastness places the American in an awkward mental attitude when visiting densely populated areas where enormously large numbers of people are cooped up in ridiculously small territories.

Such is the situation in regard to Palestine. Through pictures, teachers, and imagination, many have unconsciously built up a mythical ideal of this land, which in no way compares with the real. If privileged to visit it, such persons are doomed to disappointment.

If it were possible to paint a true word picture of the Holy Land, it would modify many false conceptions about the Country—a Country famous in song and story, hallowed by the Word of God, made sacred by the feet of the world's Saviour.

In the first place we must be prepared to limit our idea of the size of Palestine. To understand its real size we need to make some comparisons. From north to south it measures about 165 miles, while the average width east and west in 45 miles. This makes a total of less than eight thousand square miles, or a territory about the size of the State of New Jersey. The States of California and Texas have single counties several times larger than Palestine.

But it is not always size that makes for renown. A major factor in the historical stand upon its banks. It plunges down through a wilderness, and its bed forms the deepest fissure in the surface of the globe. East of the Jordan is the fifth division, a lofty plateau about two thousand feet above sea level, forming a plain from 30 to 60 miles wide.

As we study this most peculiar land, we must remember that the Hebrews never at any time possessed all of it, although it was within their reach through the promise. They occupied only the Central Ridge with the capital city, Jerusalem, guarding the deep passes leading to all parts. It is a cruel, barren land, forbidding, austere and unchanging. These characteristics are reflected in Old Testament History. The mountains became "high places," and Mount Zion the chief shrine.

On the east it is bordered by a vast desert, and on the west a boundless sea. The Hebrews hated and feared the sea, but loved the desert, where they were free and protected. Palestine is indeed "a dry and thirsty land," with slight rainfall in the southern part; dependent on cisterns and pools for water supply. When this condition is realized we can more readily understand the symbolic meaning of, "The river of the water of life," and "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat."

In this small land exists every variety of climate known to earth. To the north are the eternal snows of Lebanon; in the Plains of Jericho grow tropical fruits; at Jerusalem, snow is often knee-deep in winter, while at the Dead Sea the temperature

. . . From Page 1 . . .

durance, become masters in the release of psychic energy, and attract to themselves followings. They may even seem to do things that violate the laws of nature.

MAGIC AND WITCHCRAFT

In olden times, Jehovah was anxious to weed out the leaders of black magic who sought to defile the people. Hence the command of Leviticus 20:27, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." As a street light, on a dark night, draws to itself an assortment of bugs, flies and insects, so also the enlightened, spiritually illuminated soul, becomes a target for demon bombardment.

Witchcraft is the twin evil of black magic. History shows both to have been "religious" organizations from earliest times, presided over by a priestly craft who held their positions according to ability to wield magical power.

Early in the Christian era, owing to the fact that paganism embraced Christianity without being converted, the witch cult adopted Christian customs, including a Sabbath, Sacrament and Dedication. Their meetings were presided over by twelve witches and a chief, burlesquing Christ and the Apostles. Superstitions were injected into the teachings of the Church, some of which have survived the centuries and exist today.

It was the custom of the craft to renounce belief in God. Being anti-Christ, they chanted the Lord's Prayer backward, formulated a Bible in which the word "not" was omitted from the Seventh Commandment, offered sacrifices to Satan, and practiced the casting of hypnotic spells over victims and the working of magic.

Jude referred to them as "these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities . . . Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

In his book, "Transcendental Magic," Constant says: "According to black magic, the Devil is the great magical agent employed for evil purposes by a perverse will. Every magician and sorcerer poisons himself, that he may poison others." Although reaching its height in the witch doctors of Africa and the Voodooism of Haiti, black magic exists throughout the world, often appearing in polite and unexpected places here in the United States.

BLACK MAGICIANS AT WORK

Some who start out to observe simple rules and psychic laws upon which Magic is dependent, make themselves responsive to demon impulses so gradually, that they do not realize what is taking place. Finally, they become completely yielded to excarnate spirits, but do not make the discovery until it is too late to turn back. Their souls are lost and they become permanently subservient to the Satanic kingdom. All capacity for truth disappears. They cooperate consciously with Satan for the accomplishment of his purposes. Satanism is a fact!

Visualize a conspiracy. Some person prominent in public life, known to be an uncompromising foe of evil, is marked for destruction. Motivated by demonic power, a group of three, five or perhaps seven black magicians begin "concentrating" upon him. They may be members of some particular race, Cabalistic group, or occult order. Jesus called such people "vipers." Anyway, the good man has crossed their path, and some plausible reason seems to exist in their darkened minds for disposing of him.

By mental suggestion, they seek to fill his soul with poison. They release a bombardment in the psychic realm, trying at all times to find a vulnerable point in the soul of the one thus marked. They search out his social, financial, religious and personal contacts. One may know such persons as "mind readers," "sorcerers," "wizards," or by some other title, but the fact remains that they understand how to maneuver things in the invisible world, and through "psychic sight" ferret out schemes for examining and wounding the unsuspecting victim.

By stealthy operations in the spirit world, forces are set in motion against him. Blows begin to fall simultaneously, from many different directions.

Job was not the last man to be subjected to this kind of treatment. The patriarch was puzzled to know why so much suffering should have come to pass in such a short period of time. The genius of his book is the fact that he eventually learned how Satanic forces were working in the background, bringing about catastrophic developments in the material world. As in the days of Job, there are people who work in league with Satan today.

There is one realm, however, in which black magicians, and all other demon agencies find it impossible to operate—and that is IN THE PRESENCE OF THE BLOOD OF THE LORD JESUS CHRIST. Any temporary success that anti-Christ agents may achieve in torturing a Child of God, will be more than compensated in terms of Christian blessing, reward and ultimate vindication for the victim . . and the law of exact retribution will take care of the persecutors responsible for the conspiracy.

—Turn To Page 8.

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spake unto them of the Kingdom of God, and healed them that had need of healing."

Let us also take note of Mark's description of what happened:

"And he said unto them, Come ye yourselves apart unto a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart. And the people saw them going and many knew them, and they ran together there on foot from all the cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, Because they were as sheep not having a shepherd: and he began to teach them many things."

It occurs to us that the public, late that afternoon, surprised Jesus at an hour humanly inconvenient. Public leaders who hear this discourse understand what we wish to say, when we offer our opinion about the inopportune moment of that popular invasion, into the solitary place selected by Jesus to recover from fatigue.

Nevertheless Jesus received them, and although He was tired, without time to eat, His body demanding sleep, He was disposed to serve the multitudes again.

HE IS WITH US

Let us look at the panorama. On one side was the mountain, in front lay the lake, near the center of the plain covered with grass, is where Christ raised His prophetic figure, surrounded by the twelve thousand souls who arrived by running over the plain, abandoning the cities, and leaving their food behind, because they irresistibly felt the fascination of the Messiah, the Prophet of Galilee, our Lord.

Friends of the radio audience, hear me when I say, Jesus the Christ is in Spanish America tonight, and has compassion for all of us who believe. He looks into our transcended natural law and converted five pieces of bread into a banquet fit to feed a multitude.

Then He taught them many things about the Kingdom of God. This is the Kingdom that reigns in the conscience and counts its subjects by the number of hearts surrendered to God and consecrated to the highest sentiments of love, happiness and justice. His disciples and the whole multitude listened as if electrified, while He threw back the veil and let them see the picture of a future world, with its spirit of love, fraternal communion and life of adoration. Jesus, the Eternal Son of God, was well qualilfied to give His hearers a little glimpse, a happy foretaste, of Heaven.

THE MAN OF MERCY

While He spoke, they conceived the plan of making Him king, because He had now been enthroned in their hearts.

He also cured the sick. An artist could paint the picture . . . the crippled throwing away their crutches, the blind opening their eyes, the deaf hearing the praises that everyone was giving to the Divine Physician. In short, it was a visit of Heaven to earth, an interview between God and His creatures.

Jesus carried the weaknesses, the illnesses and the failures of those who believe in Him, to the Cross, and His disciples of the twentieth century have a right to health, harmony, victory and joy unspeakable, in the midst of a sick and painful world such as that in which we live.

Finally, Christ gave rest to the multitude that afternoon. That is His mission. The tired and the careworn have found rest for their bodies and souls in Him. His invitation has been heard for two thousand years, by men of all races. He invites, "Come to me all who are weary and heavy laden, and I will give you rest."

The work of Jesus is a ministry of practical love, unpretended charity, and real mercy. He is the Man of Mercy!

It is for this reason that those who know Him, those who pray to Him and receive answers to their petitions, those who follow and serve Him, call Him the merciful Friend, the compassionate Christ. He renews His favors every day, He rejects no one, He blesses all.

Friends of radioland, if you have believed the story that we have told you today, then come to Christ. Deposit at His feet all your worries and tell Him all your troubles. You are sure of obtaining a hearing at the Throne of Grace . . . and of receiving at His hands all that is necessary to transform your ills into peace and bessing. May God help you to do this.

Famous Living Hymn Writers

Evangelist Phil Kerr . . . Los Angeles, Calif.

THIS concludes the series of seventeen monthly articles which have presented to Defender Readers an up to date report on past labors and current activities of many living authors and composers of well-known Christian songs. The biographies of fifty hymn writers have already been presented. If any living hymn writer of note has been omitted, the omission has been unintentional. These articles have contained

skilled musician, having received valuable experience for many years with Paul Rader at the Chicago Gospel Tabernacle. At present he is the Pastor of the Northside Gospel Center in Chicago.

Herbert G. Tovey is the composer of many Christian songs, some of which have enjoyed more than average success. He particularly specializes in male quartet ar-

Minister, Author, and Greek Scholar. Don and Charlotte are enjoying more than average success in their evangelistic activities—playing, singing, and preaching.

Previous articles in this series have presented the stories of George Stebbins ("Saved By Grace"); C. Austin Miles ("In The Garden"); Grant Tullar ("Face To Face"); Charles Fillmore, "Tell Mother I'll Be There"); Haldor Lillenas ("It Is Glory Just To Walk With Him"); T. O. Chisholm and C. Harold Lowden ("Living For Jesus"); George Bennard ("The Old Rugged Cross");

Harry Dixon Loes ("Love Found The Way"); Ina Duley Ogdon ("Brighten The Corner"); Robert Harkness ("No Longer Lonely"); Mrs. F. W. Suffield ("God Is Still On The Throne"); B. D. Ackley ("Sunrise Tomorrow"); A. H. Ackley ("God's Tomorrow"); Homer Rodeheaver ("Somebody Cares"); Charlie Tillman ("Life's Railway to Heaven");

I. G. Martin ("The Eastern Gate"); F. M. Lehman ("No Disappointment In Heaven"); Elton M. Roth ("In My Heart There Rings a Melody"); Ida L. Reed ("I Belong To The King"); Mrs. C. D. Martin ("God Will Take Care Of You"); George Schuler and Ira B. Wilson ("Make Me a Blessing"); Merrill Dunlop ("Jesus Is The Sweetest Name"); Albert Simpson Reitz ("Teach Me To Pray"); Henry Zelley ("Heavenly Sunlight");

Lida Shivers Leech ("Some Day He'll Make It Plain"); Thoro Harris ("Oil In My Lamp"); N. B. Vandall ("After"); William M. Runyan ("Great Is Thy Faithfulness"); Oswald Smith ("Saved"); Mrs. Will Murphy ("Canstantly Abiding"); Wendel P. Loveless ("Precious Hiding Place"); Harry D. Clarke ("Into My Heart") Albert Hay Malotte ("The Lord's Prayer"); Charles F. Weigle ("No One Ever Cared For Me Like Jesus"); E. S. Lorenz ("The Name Of Jesus");

George Webster ("I Need Jesus"); Frank C. Huston ("It Pays To Serve Jesus"); Howard Brown ("I Will Follow Thee");

The Church Of God

Rev. A. J. Turvey . . . Capac, Michigan

THE SUBJECT of this article has been one of controversy through the centuries since Pentecost. What is the Church? Where is the Church? When did it begin? How is it governed? Who should be its head? Ask these questions of average Clergyman, and he will in all probability give you a sectarian answer which may or may not parallel with Scripture.

. . . THE CHURCH . . .

The Greek language, in which the New Testament came to us, employs the word "Ecclesia," as the root of our word "Church" —meaning an assembly of called-out ones. Studying conditions in Apostolic times, we find the Church to be composed of men and women redeemed by faith in the Blood of the Lord Jesus, their natures changed through repentance, and having been baptized into the name of Christ, become recipients of the gift of the Holy Spirit.

The Church is described as God's habitation, "In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." Ephesians 2:21.

This building is spoken of as "growing," and as such must of necessity be an organism. It follows, therefore, that the Church is not merely the meeting house made of wood and stone, stained glass windows and beautiful architecture. Neither can it be a thing of cold, dead forms and rituals. It is a warm, living, growing temple of the Holy Spirit composed of redeemed, regenerated human beings who are the "habitation of God through the Spirit."

Denominational organizations, important as their function is to society, cannot be considered the true Church—for the Church is [illegible]

will build my church, and the gates of hell shall not prevail against it."

The Church is builded upon Christ, the Son of the living God. As Paul said: "Other foundation can no man lay than that is laid, which is Jesus Christ." Christ is the Spiritual Rock, the Founder and Foundation of His Church. He purchased this Church with His own blood. No other organization in the world has ever been purchased with the blood of a man, except "The church of God, which He hath purchased by His own blood," for "Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation."

"Upon this rock I will build my church." Here is both a promise and a prophecy. When He spoke, it was still future. It is not an Old Testament institution, nor should it be confused with Israel, for it had no existence before the descent of the Holy Spirit at Pentecost. It was typified in Old Testament persons and ordinances but nowhere described as then being in existence. It was a mystery to be revealed in the Dispensation of Grace. (Ephesians 1:9-14; 4:1-9.)

. . . EVE, A TYPE OF THE CHURCH . . .

In Genesis 2:18, 21-24 the Holy Spirit has given us a wonderful and inspiring type of the Church as the Bride of Christ. Eve was taken from the side of Adam, God's first created man, and given to him as a "help meet for him." Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man."

God's second created man, the Lord Jesus Christ, was also given a helper and companion, His Bride, the Church, which came from His wounded side in the atoning blood. Of her is also written, "Christ also loved [illegible]

that many members of "Churches" are born again members of His body, but while He loves them, He cannot recognize a system that separates the members of His body by man-made creeds and rituals. The Church is an organism with many members. One body, and only one; one Church, with Christ as its head. He is the One who bought it by His own blood, and His Word should be its desire and law.

To be a part of this body, His Church, one must be born again, having his heart purified by Faith, his character changed by Repentance. His will must be yielded to God, in order to become a partaker of His divine nature. He is baptized into the name of Jesus, receives the gift of the Holy Spirit as an indwelling, abiding Presence. He becomes a child of God, feeds on "the sincere milk of the Word" and through prayer and service grows "unto a perfect man unto the measure of the stature of the fullness of Christ."

Without these qualifications no one may claim membership in the true Church of the Living God, no matter on how many Church rolls his name may be.

As we close this article, we must stress the fact that the Church has not been placed in this world to admire herself or be admired by the world; not to advertise her virtue or extol the flesh; neither is she to "civilize" the world, but her task is that of witnessing by life and word for Christ to every creature.

Faithful to this duty, she waits and longs for the coming of the Bridegroom, for she knows that she will then put off the mortal for the immortal, the corruption for incorruption, because death is swallowed up in victory. In the ages to come, she will learn all "the exceeding riches of his grace" and constantly reflect the beauty of His glory.

No, the gates of hell cannot stop the onward march of the prevailing, victorious Church of the Living God!

The Man Of Mercy

Dr. J. F. Rodriguez . . . San Juan, Puerto Rico

The following radio sermon delivered in Spanish by Superintendent J. F. Rodriguez from San Juan, Puerto Rico, translated into English, is a sample of the type of evangelistic, missionary Message constantly preached on the Spanish Defenders Mission Field.

IF JESUS had been only a person of the past, His work would be exclusively a matter of history. The health that He brought to the sick, the peace He bestowed [illegible]

miserable waifs, with twenty centuries separating His beneficent services from our needs.

Thanks be to God, it is our privilege to announce to our hearers a Christ of today, whose compassion envelops the crowds that suffer now, including all who drink the bitter cup at this very moment. Let us spend an afternoon with Christ in Bethsaida, a city of Galilee, situated beside a copious fountain.

Our Lord went there to eat His bread sorrowfully because death had taken John the Baptist. Here He was willing to provide a [illegible]

THE Christian world is mourning the departure from this life of the dean of all [illegible]

Send 10c for samples of special Christmas Tracts and "Masterpiece" Christmas cards.

. . . From Page 3 . . .

that he received when he prevailed in wrestling with the angel of the Lord. The truth of the matter is, the majority of them were "Israelites" in name but not in inward nature. This we say by the word of the Lord spoken through Isaiah (48:1-2), saying: "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, and make mention of the God of Israel, but not in truth, nor in righteousness."

The apostle Paul is very sincere and bold about this matter, and after duly stating that the true Israelites of old were recognized as the children of God, having His glorious presence, and the Covenants, and the giving of the Law, and that from them in respect of human lineage came the Christ, who is exalted above all, God blessed throughout the ages; he goes on to say, "Not however that God's word has failed; FOR ALL WHO HAVE SPRUNG FROM ISRAEL (Jacob) DO NOT COUNT AS ISRAEL, nor because they are Abraham's posterity do they all count as Abraham's true children." (Rom. 9 Weymouth).

Or as the Authorized Version renders this passage: "For they are not all Israel, which are of Israel: Neither, because they are seed of Abraham, are they all children, but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Does not this state that "the children of God are the true Israel?"

Dr. C. I. Scofield calls these, "two kinds of Israelites, the natural and the spiritual Israel." He also says, "In the history of Israel a 'remnant' may be discerned, a spiritual Israel within a national Israel. During the Church Age the remnant is composed of believing Jews."

Paul relates that only "Spiritual Israelites" are to be counted as real Israelites, and shows who, of the descendants of Jacob, and of Abraham's many nations are really to be considered heirs of the Covenants and Hospitality. Here He was willing to prove to the world that God had been faithful to His word, and that the Israelites were powerfully because death had taken John the Baptist. Here He was willing to prove to the world that God had been faithful to His word, and that the Israelites were powerfully because death had taken John the

Our Lord went there to eat His bread sor-

seed." Now in this ninth chapter of Romans, Paul reiterates Isaiah's statement concerning Israel after the flesh, saying: "Though the number of the children of Israel be as the sand of the sea, a remnant (or only a remnant) shall be saved." The apostle further states that, "The Gentiles have attained to the righteousness which is of faith," but Israel failed "because they sought it not by faith." In the next chapter he shows that "Christ is the end of the law for righteousness to every one that believeth . . . for there is no difference between the Jew and the Greek (Gentile) . . . for whosoever shall call upon the name of the Lord shall be saved."

The natural Israel are "a disobedient and gainsaying people," (Rom. 10:21), whom the apostle pictures as branches broken off the olive tree because of their unbelief. He also pictures the believing Gentiles as being grafted into this same olive tree by faith. Now let us do a little reasoning. Dr. C. I. Scofield says, "The olive tree is Christ," and "The believing natural branches are Spiritual Israel." What, therefore, are the engrafted branches, which become a part of this tree and bare good olives? Are not these "spiritual seed of Abraham," also "spiritual Israelites?" "A tree is known by his fruit."

Paul takes this matter to a still more definite conclusion; let us follow him in his writings to the Gentile and Jewish Christians in Galatia. He says: "For ye are all the children of God by faith in Jesus Christ, and if ye be Christ's, then ye are Abraham's seed, and heirs according to the promise, For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature; and as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." Weymouth renders this last clause, "the true Israel of God." Adam Clarke remarks: "The true Christians, called here 'the Israel of God,' to distinguish them from the Israel according to the flesh." This brings out the born again Gentile as he is adopted into the Israel family.

But the apostle does not stop here, so let

IF JESUS had been only a person of the past, His work would be exclusively a matter of history. The health that He brought to the sick, the sense He imparted

Let us also go with Paul to the Gentile Christians in Philippi. We hear him say to them and to us also who have put on the Lord Jesus Christ, and have nothing to do with the Judaizing element; "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." (3:2-3).

Circumcision was the literal sign of the Abrahamic covenant, (Gen. 17:7-14; Rom. 4:11). The spiritual significance was the putting away of the filth of the flesh. (Col. 3:5-11). Paul applies this to the believers in Christ, as evidence of their Israelitish inheritance of the Abrahamic Covenants and promises. (Rom. 2:23-29). This, my brethren, is the Bible's answer to the question, Who are Israel?

The literal posterity of Jacob are called "Israel," but only the believing "remnant" are counted as Abrasam's seed. With these believers of natural Israel are counted the believing Gentiles who by their faith are children of Abraham, and heirs to the covenants and promises, and counted as "spiritual Israel."

George N. H. Peters, D.D., himself a premillennialist and strong advocate of the return of the Jews to their Promised Land, has ably written in the "Theocratic Kingdom," (Prop. 61, Obs. 5,) saying: "The name 'Israel' applies to the Jewish nation, to the one line of Abraham's descendants, and also to those adopted into it. Hence it fully belongs, by right, to all who are engrafted, and is thus employed. All who are sons of Abrahams, whether Jews believing or believing Gentiles grafted in, ARE ISRAEL."

World's Most Famous Archaeologist Dies

THE Christian world is mourning the departure from this life of the dean of all

panion, His Bride, the Church, which came From His wounded side in the atoning blood. Of her is also written, "Christ also loved

Florida in the Winter

THE ANNUAL Florida Keswick Bible Conference which has been the winter home of many Christian tourists during the past ten years, will open its eleventh season in November. This ministry is operated by the Florida Bible Institute, in beautiful Temple Terrace, near Tampa.

During the approaching winter, as in past years, many outstanding Bible expositors and Christian leaders will appear on the program. Special assemblies dealing with Evangelism, Prophecy, Bible Study, Religious Education, Church Music and an old fashioned Camp-meeting technique will be conducted.

Florida Keswick is the ideal place for rest and recreation in an atmosphere distinctly Christian. The guest will find here every comfort of the most modern hotel, yet at a price far less than one would expect to pay for this type of service. The hotel used for the Keswick Conference has large lounge rooms, beautifully furnished bed rooms, each with private tile bath. Wholesome meals are provided in the spacious dining room.

On the campus will be found many tropical and semi-tropical fruits and flowers. Good recreation is provided for the guests, including golf, tennis, shuffle board, etc. The climate is ideal and the Christian fellowship helpful.

Rates are reasonable, beginning at $12.50 per week for room and meals. A special discount to all accrediated Christian workers. For information, bulletin or reservations, address Dr. T. W. Watson, President, Florida Bible Institute, Tampa, Florida.

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aldered the true Church—for the Church is

Denominational organizations, important as their function is to society, cannot be con-

lost. Herein lies His reason for eternal change and mutability.

God would reward His children for their recognition and exaltation of Himself . . . He would exalt the worshippers of spirit and truth, and punish the idolatrous devotee at the shrine of false and physical affairs. He wants His children to be spiritually minded, not carnally minded. Too many professing Christians are carnal creatures.

By God all thing were made, and by Him all things continue to exist. Take this Creative Spirit into your own life—in all things seek Him first, and it must be as He said, "All these things shall be added unto you." With this creative Presence left out of any life, "From him shall be taken away even that which he hath."

Unselfishness is blessed. Be true and you will be safe, for God will lead the honest soul to Himself. Exalt righteous principles and they will exalt you; forsake them, and the purchase price of your perfidy will be a Judas purse and a gibbet. Selfishness is suicide, and when principle dies, there is not enough manhood left to give the corpse a respectable burial.

"Without him was not anything made that was made," and "In him we live, and move, and have our being." Seek Him, and it must follow that all other possessions are secured with Him. The love of the Giver is more than the gifts of the Lover. He is the "All in All." He still forms the fountain head of being.

Visible things are all made from the invisible Spirit, and the very nature, shape and character of the physical effect, reveals the quality and moral nature of the previously existent characterizing Cause.

Sin is really unnaturalness. God creates quickening energy, the pulsating life of all things normal and good. Without Him all things are false and ephemeral, and their possession unsatisfactory and uncertain.

Here is the great secret of real success in this life and the life to come. True worship is embryonic wealth. Infidelity is idiotic, and faithfulness as fatal as it is false. One should strive at all times to be honest with his own soul, his fellowmen and his God.

God calls us up, and on, and out; from ruin to redemption . . . from soil to soul . . . from dust to deity . . . from mud to morality . . . from weakness to power . . . from Adam to Christ . . . and from earth to Heaven!

What About Anglo-Israelism?

Rev. George Leon Rose . . . Glendale, California

WHO are Israel? One might ask this of the average churchman and receive as the answer—"The Jews," or "the Christians."

Or if this question were put to the believer in the British-Israel theory, the answer most likely would be: "The Ten Tribes of Israel—they are the Anglo-Saxons, the Scandinavians, etc." Had the question been propounded to the leaders of British-Israelism before the first World War, the answer would have included the Germanic peoples, the Hindoos, and the Japanese, as Israelites. They would have told you that "Britain is the tribe of Ephraim, and that the U. S. A. is half of the tribe of Manasseh, and the Japanese are the other half of the tribe of Manasseh."

outlook of life. His inward nature was changed, a new spirit was given to him, and in keeping with that experience his name was also changed to harmonize with, and indicate his new life, and its source.

This fact is testified to by Jacob, saying: "I have seen God face to face, and my soul has been savêd" (Douay Version). Adam Clarke renders this passage (Gen. 32:30), "I have seen God face to face, and my soul has been redeemed." It was after the redeeming grave of God had been bestowed upon the soul of Jacob that his name was changed to "Israel."

Now do you think that the name of "Israel" was fitting to the eleven sons of Jacob, born before his name was changed, until they too, had wrestled with the Lord and been reconstructed within even as was

to be Christian, it is probable that he would find the figures of Dr. John R. Mott to be about correct, and that only about six per cent of all professing "Christians" are really so at heart. Being called "Christian" does not make one a real Christian. Neither does being called "Israel" make even a descendant of Jacob an "Israelite." Jacob's name having been changed to Israel, his posterity adopted the name, and were called "the children of Israel." But that no more made them "Israelites indeed," than calling the posterity of Martin Luther, Lutherans would make them "Lutherans."

In Numbers 6:27, the Lord said, "And they shall put my name upon the children of Israel; and I will bless them." That is, "they shall put the name of the Lord upon the children of Jacob, who is called Israel." Thus the name of the Lord was put upon

is demonstrated in the fact that, the carcases of such fell in the wilderness, and they entered not into the Promised Land because of their unbelief. (Heb. 3:8-19.) They had taken the name of the Lord in vain.

The Name of Israel has something to do with the Redeemer and the redeemed. The Redeemer being called "Israel," it is nature to call His redeemed after His name. The woman wedding the man takes his name to be her name.

Can one with unbiased intelligence study the holy Scriptures and not know that "Israel" is a name by which the Saviour and Redeemer of mankind is called! He is called "the Holy One of Israel," scores of times. You may say, "Israel were His people, and He their Holy One, hence the Holy One of Israel!" But let us not forget that, "the Holy One of Israel," and "the Holy One of God," are one and the same person.

There is a passage of Scripture which all worthy commentators recognize as clearly and definitely calling the Messiah by the name of "Israel." It is Isaiah 49:1-9. In this marvelous prophecy of the Christ, the Holy Spirit speaks by the mouth and the pen of the prophet as though he were the Christ, telling us how the Lord has called Him, and what He said to Him, saying: "And He said unto me, Thou art my Servant, O Israel, in whom I will be glorified."

The fact that the posterity of Jacob who were called "Israel" after the new name of their forebear would not be gathered unto Christ is clearly stated in the prophecy: "Though Israel (Jacob's descendants) be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

The prophecy shows that Christ would be despised and abhorred by the nation called by the name of Israel, and that God would give Him for a Covenant to the people, and a light to lighten the Gentiles. British-Israelism claims that this prophecy relates to Britain under the name of Israel. The absurdity of this is shocking. It need not be

The Sovereignty of the Soul

Dr. Thomas H. Nelson . . . Zion City, Illinois

MAN is a trinity. Said the apostle, "I pray God your whole spirit and soul and body be preserved." Each part, whether spirit, soul or body, is also a trinity in itself.

This article is limited to a comment on the subconscious, conscious and superconscious natures of man . . . or the basement, ground floor and upper room of intelligent and morally responsible life we call the soul.

The superconscious factor of the soul is above common consciousness, and being purely spiritual, is controlled by ardent desire or desperate need. The word, "soul," defines the individual life or its controlling mind. The fact that man has been classed among the animals is the great blunder of materialistic science and forms the basis of modern rationalism which often misguides sincere and well meaning people. The body is no essential part of the soul, wherein dwells the seat of thought, feeling, choice, and the elements of free moral agency.

The mind, or soul, possesses moral and spiritual capacity, and also a judicial faculty, which can discriminate between good and evil. Consequently it can become virtuous or vicious, regenerate or degenerate, blessed or blighted. It is written, "The spirit of man is the candle of the Lord."

The subconscious and superconscious qualities of the soul are often confused, and we should learn to discriminate between them. "For the word of God is quick ,and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

this the "single eye" and declares it makes the whole body full of light. No merely natural man, apart from God's grace, can fully turn from his perverted nature, crucify it and keep it down. But God will impart help to those who trust Him, and will make them "partakers of the divine nature." Without spiritual contact with God, human life will always be subnormal and unsatisfactory.

In the conscious realm, the ground floor of the soul, morally responsible reason is supposed to reign. However, the majority of people seem content to live in the dark basement of subconscious, materialistic existence.

In the superconscious, or spiritual realm, the upper room of the soul, supernatural inspiration is received, and true moral and ethical reforms generated, but those who attain to the heights are classed as mystics by some, and fanatics by others.

The Creator's infinite intelligence is seen in the automatic action of the subconscious, in taking care of the physical body. All organs must be constantly fed, cleansed and exercised, or disease, inertia, and death follow.

GOD'S NATURAL LAWS

When the conflict between the subconscious, fleshly nature, and the conscious, intelligent reason is rationally settled, a person sees that whatever is truly natural is right, for God still manifests through His creation. Nature's activities are essentially moral, just as the laws of the universe are fundamentally spiritual.

The basic tendency of all normal things is equitable, righteous and self adjusting. Reward and punishment, success and defeat, become automatic in their action.

excellence can laugh out of its Eden of innocence, knowing it is sure to triumph in the end.

THE SOUL IS SOVEREIGN

Morality is a biological necessity to long life, and God has well said, "Deceitful men shall not live out half their days." Evil only needs to fear, and guilt alone to tremble. The curse cannot stick to judgment and truth. If need be, innocence can walk unscatched amid infernal fires. Belief in this fact is faith—faith in God . . . faith in good . . . faith in the eventual triumph of truth and the reign of righteousness.

The love of the Christ of Redemption operates in the laws of the God of Creation, for the Eternal Son made all things and redeemed all. Nature and Grace—the Law and the Gospel, are seen to have a common origin.

The soul is sovereign, in that he who chooses right chooses God, and thereby is assured of best results and highest moral attainments. But he who rejects right rejects his own best interests and assures himself of defeat.

Trouble and failure are great educators. Through them we discover the connection between right and wrong, and by experience we find what is best because we have learned why it is best. We discern that he who exalts and defends virtue is exalted and defended by her.

Thought is masculine and generative. Action is feminine and incubative. Exalted thought is the seed of worthy action. Action is the flower, the harvest of thought. Thought is the fountain of the stream. Action is the stream from that fountain. Thought is the egg from which springs the

prove worthy, "For it is your Father's good pleasure to give you the kingdom." The soul's real possessions gravitate to their true owner. The heart will get what it lives for, be it blight or blessing.

As you grow fit for ownership, you discover that the thing or place you seek is seeking you. In the great game of politics, the office seeks the man. In proportion with our expanding powers, the thing we seek will cross our path and wield its influence upon our lives. If you would have true ownership in either ethical or substantial things, appropriate Grace and adjust yourself to the particular level of the thing desired. When you acquire this soul of the thing desired in keeping with God's will for your highest good, the body of the thing is sure to follow.

AS CERTAINLY AS DAY FOLLOWS NIGHT, SO TRULY WILL CORPOREAL REALIZATION FOLLOW AN ACTIVE, STRONG IDEALIZATION, EVEN THOUGH THE BLOOD OF THE MARTYR MAY HAVE TO WATER THE PLANT.

If one is untrue to this principle, which glorifies the Creator, his automatic punishment lies in the fact that he secures something he cannot keep. He grasps a soulless body, and in the eternal flow of things it leaves him for the man who holds its soul.

Life rules through law, essentially and unchangingly. Spiritual unity selects, chemical affinity attracts, and every atom essential to building a body gravitates to it. No power can hold them back; no distance can check the divinely appointed atomic action from reaching its goal in due time. Fix firmly in mind a picture of the thing desired, project them before God in prayer, submit the ideal to the Infinite Will for final approval, be fervent in making your petition, do not waver in your faith—THEN WATCH YOUR PRAYER TAKE PHYSICAL FORM.

If we would keep these things we must retain their manufacturing soul—the spirit that calls for and develops them. Life can

DEFENDERS MISSIONARY DEPARTMENT

An Offer To Those Who Are Weary

Dr. J. F. Rodriguez

WHEN Jesus came to this world, He was born and lived in a land of bondage. Over His country, historical Palestine, the eagles of the Roman Empire had perched themselves. This inspired the Redeemer to tender compassion for the people.

One day He was preaching. His fame had already filled the nation, and multitudes came from far and near to sit at His feet. They listened to words of light which kindled hope in their souls.

The picture of suffering multitudes, pressing in on every hand, caused the Master deep sorrow. Sickly old people with faces full of sadness, young people who lacked ideals, fathers and mothers without joy, little children destined to grow up in privation! The scene was distressing to Jesus, for He loved people. It was under these circumstances, ministering to the throngs, that He said:

"I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" Matthew 11:25-30.

These words were an invitation to the heart-hungry listeners. Jesus explained the only way to find peace of soul, obtain prosperity, and above all satisfy the deepest yearning of the human heart.

The effort of man to escape discord and find adjustment to the higher spiritual levels, is hard, and humanity in its struggle to avoid torturing calamities, invents panaceas, false remedies, that turn to mockery when applied to the problems of soul life. But no man ever made a mistake by putting his head, heart, soul and body into the yoke — thus pulling the load of life with the Master at his side.

Imagine a time of drought, when the ground seems to be burning iron and the sky looks like brass; clouds of dust are frequent on the roads, and the traveler seems to suffocate. The rivulets dry, grass dies, plantations disappear, cattle are in agony of death near wells that lack water, birds no longer sing, men become desperate. A prayer pours out of every heart: "Rain, rain, rain, Oh, God, send us rain."

Then hope comes suddenly, as a cloud appears on the horizon. Its fresh shadow spreads over the burnt soil. Expectation increases, while everybody looks anxiously into the sky. The cattle raise their heads and low pitifully. Flowers open their tender petals. Tree leaves seem to rejoice. But when every living thing is prepared to receive the blessed rain promised, then, this summer cloud, wandering and rainless, takes up the mantle of its shadow and goes away . . . while the Sun, with rays of death, comes again to pierce the creatures who had trusted the cloud. Just like that deceitful cloud, are the fleeting things of this world in which men place faith while seeking soul rest.

We are prone to complain about the state of affairs in which we live. It seems to us a hard situation through which we are passing. We look to the material instead of the spiritual, for a panacea. We think, if we had the power of an ancient mythological King to change into gold whatever our hands touched, all problems would be solved . . . and we would have the peace, joy and rest for which we crave. But that is not true, dear listeners! Nothing that this material world has to offer can satisfy the cry of the soul for the permanent, enduring things of God.

I recall, just now, the comparison drawn by a Chinese gentleman who was explaining the religious philosophies of the Orient. He said: "A man fell into a deep pit and lay groaning, unable to move. Confucius, passing by, bent over the rim and called, 'Poor man, I am sorry for you; but why were you such a fool as to fall in there? If you ever get out take care not to get in again!'

"Buddha walked by, peered into the pit and said, 'Poor fellow, I am pained to see you down there; I think if you would climb up half way I could lift you out!'

"But the man was hurt and helpless. Then came Jesus. He wasted no words, but climbed down into the pit, lifted the man out, healed his wounds and started him on the right path."

This fine parable illustrates a great truth. Human philosophies, religious or not, are illusions to deceive one's soul. They offer much in words, but are helpless to take the ache out of the human heart. Christ Jesus alone can change sorrow into joy, and turmoil into peace. Human speculations do as little for the bleeding heart as the faraway stars that look at us indifferently, while we perish under their dim light. But our Lord draws near to succor those who place their trust in Him. "Ye shall find rest unto your souls," is the promise.

"Come unto me, all ye that labor and are heavy laden and I will give you rest." It is not necessary to spend life under the scourge of cruel despair. Christ offers rest. His offer is free. It is a work of divine Grace. The word *rest* suggests the idea of abandoning self effort. A better interpretation of what the Lord said, from the original text, is the word *peace*. You can have peace and contentment in the midst of labor or struggle. This is what Christ gives.

Friends of radioland, what is your condition today? What is the great problem in your life? If it were pos-

For ten years, Rev. J. F. Rodriguez, Superintendent of the Spanish Defenders Missionary ministry, has conducted a weekly, evangelistic radio program known as the "Spiritual Hour." For the edification of Defender Readers, and so that missionary-minded friends everywhere may know the type of message that blankets a large section of the West Indies from week to week, the accompanying broadcast is being presented. This sermon recently delivered and now translated into the English language is typical of the heart-searching appeals to which multitudes of weary Puerto Ricans listen — in the fields, on the sugar cane plantations, along the beaches, in public places, under tropical skies. The "Spiritual Hour" is of course conducted in the Spanish language.

sible for the Preacher to know your hearts as God knows them, what burden would he discover on your souls? What errors would he find enslaving your mind? In such great and varied audiences as those who hear us, in these "Spiritual Hour" broadcasts, no man can imagine the problems that demand solution among our beloved listeners. But the Holy Spirit is here, motivating this effort . . . and He can make spiritual truth real to each and everyone of us.

The condition is simple, "Come." That is your part . . . and that is all you have to do. God asks you nothing more, *Come*. Peace, joy and rest are offered freely. The only price you must pay is to come to Jesus, believe in Him . . . accept Him as what He is — Very God manifested to our miserable, unworthy world. Walk with Him. Talk with Him. Commune with Him. His arms are outstretched. He beckons you, *Come*.

A Letter From Arthur Pain

REV. Arthur W. Pain, Missionary to Cuba, says in a recent letter to The Defender:

"The Lord is blessing here and precious souls are being saved. Our young people, native Christian converts, are making regular evangelistic trips to interior towns and villages. It is their practice to put a tract in every home of communities they visit, as part of the work. They are bringing back some very encouraging reports.

"Now requests are coming in from places thus contacted, asking us to send out preachers and establish regular preaching points. Precious Gospel seed is being planted and the harvest is sure.

"Really, in all the years we have been here, never has the hunger for the Gospel been so great. This is the time to reach Cuba with the message of salvation.

"God is wonderfully answering prayer, keeping the morning radio programs on the air, putting the financial need on the hearts of friends in the States, prompting tithes and offerings to keep the work going. No matter barriers, obstacles and trials, we are encouraged today and our faith in Him is secure. We praise the Lord for victory all along the way. Ask Defender friends everywhere to keep us before the Throne of Grace in prayer."

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Your prayers, tithes and offerings make the Missionary work possible on the three fields — Puerto Rico, Cuba and Liberia, West Africa. Pray daily for the workers in these needy areas. Letters may be addressed to . . . Missionary Department, Defenders Headquarters, Wichita, Kansas.

A Letter From Paul Revere

REV. Paul Revere, native Missionary to Liberia, West Africa, says in a recent letter to The Defender:

"It is indeed a great joy to me to be able to write again from the field and report that I am still carrying on the work in spite of unsettled conditions. Through the difficulties, our native believers are still faithful. I praise the Lord for His goodness to me.

"A few weeks ago, Dr. H. H. Jones, Superintendent of Mt. Coffee Mission, visited our Church here. You will recall entertaining this good and noted negro medical missionary in Wichita some years ago when he was home from the field.

"He entered just as we were opening the morning service and all were delighted to see him and listen to his thrilling sermon. He too was pleased to see our beautiful concrete Church. He rejoiced over the work here. I introduced Dr. Jones, after which the congregation joined in singing 'Jesus the Light of the World,' in the Kru dialect. We had a precious time. His sermon was on the subject that 'God is no respecter of persons.' He assured us that he would write you about the things we are doing out here for Christ Jesus the Lord.

"I serve God and our poor African people happily, and pray for the redemption of those who have sat so long in this darkness."

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. . . From Page 2 . . .

training camp in the Country, with old-fashioned, interdenominational evangelistic assemblies. Another equally important objective, is to organize noon-day "Spiritual Refreshing" meetings for the general public, in the larger cities of the United States.

Starting in Victory Temple, Akron, of which Dr. Swain is Pastor, the Crusade has gathered rapid momentum. Several radio stations have been used, large mass meetings sponsored in various cities, thousands of New Testaments distributed among boys, large quantities of literature circulated. Pastors of many denominations have approved the effort. "The Crusade has already taken on proportions of a nation-wide movement," says the Founder.

An office force is kept busy, taking care of correspondence from every part of the Country — mailing out the "Victory Testaments" and "Christian Victory Symbols" to distributors and Army Chaplains. The organization is definitely active in eighteen States. England, India, Africa, the Panama Canal, Australia, the Philippines and other points have received consignments of Crusade Testaments.

Crusade broadcasts are now heard every week, over station WAKR, of Akron, Monday through Saturday at 7:35 A. M. Gospel tent meetings are under way in defense centers. It is planned to extend them into the immediate vicinity of army camps as the season progresses. Dr. Swain says that the matter of establishing evangelistic centers for mass meetings and Gospel singing, enjoys the endorsement of a number of Chaplains with whom he has talked. Mass meetings honoring Blue Star mothers have been held in a number of cities and an itinerary is now being arranged reaching across the continent. At such gatherings, the decoration of the Crusade, is pinned upon outstanding Blue Star mothers, by the Mayor or some leading citizen.

The announcement appearing on the back cover page of this Defender, indicates that Dr. Swain welcomes correspondence with Christian people, and has expressed a special desire to hear from Defender Readers. He says: "This effort has been a work of faith from the beginning, made possible by the prayers and sacrificial attitude of children of God who want to see the Gospel message extended and the Nation's spiritual resources mobilized."

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INTERNATIONAL SUNDAY SCHOOL LESSON COMMENTS

Cain and Abel: A Contrast

July 19

Genesis 4:1-15

GOLDEN TEXT: *"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witnesses that he was righteous." Hebrews 11:4.*

In Cain and Abel we have two distinct types. Cain typifies the worldling who loves wealth, ease and pleasure, but is willing to go through the formalities of piety, provided they do not defy his will or cross the grain of his carnal nature. Our churches are full of such professing Christians.

In Abel we have a type of the truly pious person who is conscious of sin, believes sincerely in God, and worships as commanded. Thus the conflicting forces of good and evil were ingrained in the race from the earliest families and will remain in perpetual contrast until good triumphs and evil is finally overthrown.

The character of each is illustrated by his sacrifice. Abel brought "of the firstlings of his flock and of the fat thereof." This was an act of faith. (Hebrews 11:4). Because both Cain and Abel knew what was required, we infer there had been an unrecorded command for a blood offering. Sin having entered the world, there was no approach to a holy God except on the basis of the shed blood. (cf. Hebrews 9:22; 10:19-20) Abel, in recognition of his sinfulness and need of an Atonement, approached God as commanded. By offering a lamb, he presented a type of the true Lamb of God to be slain centuries later. (John 1:29)

Cain in self-will, brought the fruit of his own labor, for he was a tiller of the soil. He depended upon his good "works." His offering was more pleasant than Abel's, but there was no recognition of sin in it. Through the fruits of his own effort, he presented himself as though he were not a sinner in need of Atonement. It was an act of disobedience, although the offering itself may have appeared more attractive than one of blood. God will receive all who approach Him through the blood; but if we come in our own merits, He cannot honor the sacrifice.

In the last analysis, there are just two kinds of religion in the world today — counterfeit, bloodless, religions . . . and the one true religion based upon the Atonement of the Lamb of God. Unless your religion will stand the *blood test,* it is false.

Note that God had respect, not merely to the offering, but "unto Abel and to his offering." This shows that the quality of worship depends upon the qualifications of the worshipper. It was not the *offering* upon the altar, but the *offerer* beside the altar, who satisfied divine demands.

Cain was angry not only toward God, but against his brother. Today the world not only hates God (Romans 8:7; John 15:18, 23), but also hates those whom God accepts. (John 15:19) *Everyone who lives godly in Christ Jesus will be persecuted. (II Timothy 3:12)* Cain hated Abel because his own works were evil, while Abel's were righteous. (I John 3:12) For the same reason, the world hates a Christian.

Cain thought to cover his sin, but found he could not keep it from God. He heard the question, "Where is Abel, thy brother?" First he tried to lie . . . then later excused himself from responsibility. His answer, "Am I my brother's keeper?" has been the cry of millions of his descendants. The conversation between God and Cain recorded in Genesis 4:9 shows that man's *first* responsibility is to his Maker . . . and his *second* responsibility is to his fellowman.

Noah: God's Covenant With Mankind

July 26

Genesis 9:1-16

GOLDEN TEXT: *"I will remember my covenant." Genesis 9:15.*

In Genesis 6:6 we read: "And it repented the Lord that he had made man upon the earth, and it grieved him at his heart." Think of it! Finite beings are so important to the great Creator of the universe, that their behavior can bring grief and disappointment to His heart.

God is immutable, changeless. Since any kind of change must be for better or worse, no change towards the better could be possible with God for the reason that by His very nature, He is ultimate perfection. (Malachi 3:6; James 1:17)

However, God's unchanging holiness requires Him to treat the wicked differently than the righteous. Either God must allow man to continue in his foul state of festering corruption until human surroundings become a living hell, or He must purge the earth through judgment. The deluge was an act of wrath, clothed with mercy. Try to imagine what would be the moral and physical state of the present generation, had the putrid conditions of the antediluvians been visited upon us by the law of heredity.

Jesus referred to good people as the "salt of the earth." Even during the Noahatic age, there was salt in the world. God had one good, clean, holy family, through whom to work. The record says that "Noah walked with God." This reminds of Enoch, a type of the translated saints in the end-time of this age, who also "walked with God."

Nothing could more fully express the security of one in Christ than the words, "And the Lord shut him in." The storm may rage outside, but the saint remains secure. (Romans 8:31) Noah and his family were safe! The door was shut by the same hand that opened the windows of heaven.

There was one window in the Ark and it was placed at the top of the vessel. The saved family could look in no direction save UP. They could not see the waters of judgment, nor the horrors of death and desolation around them. They could only gaze into heaven, the dwelling place of the One Who had condemned the world, but saved a "little flock" to become "heirs of the righteousness which is by faith."

Three times Noah tried to learn if the time had come to leave the Ark . . . but finally God gave permission to depart. (Genesis 8:15-16) First Noah was bidden to "come in," then later to "go forth". Storm past, Noah and his family safe, Ark emptied, earth purged . . . Noah builds an altar unto the Lord! Does righteousness pay? It did for Noah. What about "Noah's carpenters," the hypothetical men who worked on the vessel but refused to enter, preferring to follow after sin, in the paths of the flesh? Sin never pays!

Without doubt Noah had been an object of mockery as he worked on the Ark and preached about a coming flood. The only reason he believed judgment

Rev. Paul S. Wight . . .
Hartwell, Georgia
. . . Sunday School Editor . . .

to be approaching, was because God had told him, "By faith Noah." Those who laughed perished. Laughing fools! People are doing the same thing today. It is for us to believe and obey God, no matter who laughs. The day is coming when scoffers will no longer laugh, but will cry for the rocks and mountains to hide them from an angry God. O persecuted saint of God . . . Possess your soul in patience, "For yet a little while, and he that shall come will come, and will not tarry." (Hebrews 10:37)

In Genesis 8-16, the Great or Rainbow Covenant is described. The rainbow was God's messenger of mercy, and warning of judgment. The emphasis upon MY covenant, and MY bow, should be noted. It is connected with God's remembrance rather than man's goodness.

Abram: A Pioneer In Faith

August 2

Genesis 12:1-9 Hebrews 11:8-12

GOLDEN TEXT: *"Fear not, Abram: I am thy shield, and thy exceeding great reward." Genesis 15:1*

Man had been created. He had fallen. Centuries melted into eternity. The world became so corrupt that cleansing by judgment was necessary. The human family enjoyed a new start through Noah. But it was not long until the race proved a failure once more. Then God introduced a new program, by calling a man rich in faith, to create new currents and pioneer new realms.

To Abram, of Ur in Chaldea, came the call to separate himself from his old life and inaugurate an entirely different epoch, or dispensation. He was to become the progenitor of a new race, through whom God's written Word would be transmitted . . . and through whom the racial substance would be provided to clothe the Son of God, thereby blessing "all the families of the earth."

Faith is the key that unlocks the storehouse of divine blessing and power. Abram stepped out upon absolute faith when he organized his caravan, left Ur and set his face toward Canaan. The eleventh chapter of Hebrews has been correctly called "God's Hall of Fame" — a large part of which is devoted to the faithful patriarch. Living in tents, he looked forward through the telescope of faith, to "a city which hath foundations, whose builder and maker is God."

The call of Abram embodied a command and a promise. The command was twofold . . . negative and positive. Deny and do. Sacrifice and serve. Forsake and follow. He must give up country, kindred, household, business, friends and future prospects, and be led blindfolded by the infinite hand to his future home. The promise was fourfold . . . blessing *for* Abram in posterity, person and popularity; blessing *by* Abram to his family, friends and fellowmen; blessing *around* Abram to those who joined him in human uplift and world betterment; and blessing *through* Abram especially as the ancestor of Jesus, the Messiah, our Saviour and Lord.

Faith in God was the supreme and outstanding characteristic of Abram. He obeyed without question, going out "under sealed orders." The calling of God never leaves a man where it finds him. If we would know the blessing of promised Grace, we must obey His command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Corinthians 6:17, 18.

God needed a steadfast man who quailed not at difficulties. Abram lived a pilgrim and sojourner among fierce, hostile people, assailed by famine, beset by difficulties. Obedience is always expensive, but the faith with which we meet them is precious in God's sight. Our Heavenly Father does not forget His own.

Abraham's Intercessory Prayer

August 9

Genesis 18:23-33

GOLDEN TEXT: *"The effectual fervent prayer of a righteous man availeth much." James 5:16.*

Here is recorded a conversation between the Lord and Abraham which must be considered one of the most remarkable prayers of recorded history.

Three visitors approached Abraham. They appeared to be men, but one of them was Jehovah, manifested in human form, as indicated by verses 1, 22 and 33. He visited Abraham for the purpose of disclosing certain plans. See verse 17. The other two were angels.

When the angels had gone "Abraham stood yet before the Lord" as an intercessor for the cities of Sodom and Gomorrah. Today we have two intercessors standing before God in our behalf. The Son (Romans 8:34; I John 2:15; Hebrews 7:25), and the Spirit (Romans 8:26.) The Father heareth them always, therefore we are safe. It is also our privilege and duty to be intercessors for others. (I John 5:16)

Abraham pleaded the cause of Sodom, for the sake of righteous people who might be living there. However, he had no illusions as to the number, and decided upon fifty, as the highest he dared go. Finding the Lord willing to hear his petition, he finally came down to ten. Had he possessed the courage to trust the Lord, the number would likely have been reduced lower. We are exhorted to ask largely (Phil. 4:6; Eph. 3:20), for He is able to do more than we think, "according to the power that worketh in us." It is evident that Abraham ceased asking before God ceased giving.

Not until Abraham stopped praying did punishment come upon the cities of the plain. God was obliged by the demands of His own nature, to bring out of Sodom the only persons who could possibly be called righteous . . . and there were but four.

The power of prayer is potentially present in humble, penitent, believing, unselfish *asking*. It must be offered in the name of Christ, for Christ, by a believer in Christ. Answers must be accepted with thanksgiving and praise, to the glory of Christ. The word *Faith* is spelled with five letters . . . and may be so arranged as to remind us that its presence depends upon our relationship with Him:

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DEFENDER BOOK DEPARTMENT

REAL ISRAEL VERSUS ANGLO-ISRAELISM. By Rev. George L. Rose. Published by the Author. Pages 185. Price $1.00.

THE AUTHOR was at one time a believer in British Israelism. He made a deep study of its teachings. But through comparison of its tenets with Scripture, was led to repudiate it.

In the first two chapters, he traces the origin of nations, beginning with the sons of Noah. Chapter three contains evidence that the Ten Tribes of Israel were *not* lost, although tribal identity largely disappeared.

Using Scriptural proof in the fourth chapter, Mr. Rose shows that the *crown and scepter* of Judah are not the same, for the crown did depart from Judah through the sin of Jehoichin, the last legal king to occupy the throne. The word "scepter" comes from the Hebrew "shebet," the true meaning of which is "tribe," and tribal distinction was held until after Shiloh, the Christ, had come. Our Lord was *of* the kingly line, although not *in* direct succession, for God had said, "No man of the seed of Coniah (Jehoichin) shall prosper, sitting upon the throne of David."

Jesus came through the line of His mother. He was "the righteous branch" of Jeremiah 23:5, a son of David not through Solomon, but another son, Nathan. Thus, He was not identified with the trunk line of the kings, although through His foster father, He was legally an heir to the throne of David.

According to this predestined plan, Genesis 49:10-11 was fulfilled. By the same token we know it is impossible for the crown of David to have passed in legal and continued succession to the British, as is the claim of the proponents of Anglo-Israelism.

A chapter is devoted to the discussion of Jacob's alleged Pillow Stone, upon which British kings are crowned. We are told that it is an entirely different kind of stone, a different type of rock, from that found at Bethel.

The subjects "Anglo-Israelism and the Ten Tribes," and "The Jews and the Ten Tribes" are each discussed. The balance of the treatise, from the ninth to the fifteenth chapters, deals with the subject from the standpoint of things spiritual.

The Author says: "In the kingdom of God it matters not whether one be of physical Israel, or of the Gentiles; 'For there is no difference between Jew and Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.' The matter does not rest upon election of race, it is entirely a matter of Election of Grace. It is not a matter of race or of ancestral blood."

OUR LORD'S RETURN. By Rev. C. Ivar Johnson. Published by Zondervan Publishing House. Pages 57. Price 35 cents.

IN THIS small book of eight chapters Rev. Johnson has assembled many Scriptures pertaining to the Second Coming of Christ, and assures the Reader we are nearing that blessed event.

Speaking of the prevalence of speculative theories regarding this great doctrine, he says: "Thank God, the Scriptures need not depend upon any human speculations to be understood. And as for the Lord's return, it is so directly and clearly set forth in the Bible that any sincere reader of the sacred Book must know of it. Permitting the Bible to be its own interpreter, we shall unfailingly be led into all the glorious beauties of this, our blessed hope."

Attention is called first to the Old Testament prophecies that relate to both the first and second advents . . . then to New Testament evidence of Christ's first coming, and prophecies referring to His second. Of particular interest in this chapter, is the reference to the Transfiguration as a type containing every detail of the Second Coming: The Old and New Testament saints, dead and living, are present; the Lord is revealed in His beauty, glory and majesty. The disciples left at the foot of the mountain are typical of the left-behind Church members when the Rapture takes place, while the joy and admiration of those with Him portray the ones who will meet Him in the air.

Succeeding chapters contain evidence of the approaching Resurrection and Rapture of the saints. We are admonished: "As the time for our Lord's return is not revealed, we should be always in an attitude of watchfulness, ever ready for His coming."

THE WHIRLWIND. By Miss Ethel Hubler. Published by The National Voice. Pages 48. Price 25 cents.

"FOR they have sown the wind, and they shall reap the whirlwind." Thus the prophet voiced the universal truth of sowing and reaping and explained the law of action and reaction. Employing this approach Miss Ethel Hubler, Editor of the oldest dry weekly in America, *The National Voice,* explains the difficulties with which our Country is faced.

The Whirlwind contains nineteen short essays, stories and poems. Miss Hubler calls attention to the fact that millions of Christians are today praying God Bless America. It is right and proper, she says, for us to seek divine blessing and guidance. But America must realize that "Righteousness exalteth a nation, but sin is a reproach to any people." National sins can not go unpunished.

France has over a half million liquor shops, and America has nearly that many. Prominent Frenchmen blamed the downfall of the Country on liquor. Why then should we follow in her footsteps? It is possible for the same thing to happen to us, unless the God-fearing citizens of America rise up and curb the use of alcohol. If those who believe in God in every city, county and state would join together in prayer for their Country, and combine prayer with action, this traffic could be abolished.

We read: "The greatest fifth columnist in our nation today is intoxicating liquor; it is the greatest fifth columnist of most of the nations. Every distillery, every brewery, every liquor store, every roadhouse, every drinking driver, every drinking pedestrian on the highway is a fifth columnist. Every father who spends money for booze that should go for food and clothing for his family, every liquor advertisement, every mother who drinks, every liquor lobbyist, every legislator who drinks or votes to legalize liquor — all are members of the fifth column."

There is just one way to stop the whirlwind: "Repent from our terrible

sins and turn our faces toward God. Then God will be for us, and 'If God be for us, who can be against us?' "

MOVIE MAD AMERICA. By Evangelist U. E. Harding. Published by Zondervan Publishing House. Pages 55. Price 25 cents.

BEING an evangelist, Mr. Harding has had opportunity to learn the facts whereof he writes, through contact with individuals and organizations in all parts of the United States. Serious accusations are brought against the motion picture industry in these chapters, each supported by a statement of persons in authority, or reports from police records.

Mr. Harding says: "Two thirds of the people attend movies each week, and more than half the children do not miss a show a week. There is no other educational institution in the land which so greatly affects our national life. What the movies put on the screen is beginning to come out in national thinking, acting and living. Marital infidelity in the stars, divorces among movie people are the root of much of the nation's epidemic of divorce, causing one out of five or six marriages to end in a *RENO*vation."

Judge Martin of New York is quoted: "Most of the moving pictures are salacious and vicious, and their effects upon the minds of the young can only be to entice them out to the road that leads to ruin. These pictures glorify crime or depict the rotten trail of sensuality."

Again the Author says: "Hollywood is on the job with her show houses open seven days a week, but the Church is content to open up only twice on Sundays. The result is, we are going Hollywood! This is the Church's hour for a spiritual upheaval, a mighty religious revival that will turn the tide against this moral menace to right living."

STORY TALKS FOR CHILDREN. By Rev. Karl Rest. Published by The Wartburg Press. Pages 135. Price $1.00.

THIS is a collection of twenty-four Junior Sermons for boys and girls — messages that have been tested in children's worship services under various circumstances. They are of such a nature as to catch and hold the interest of the child and help him understand basic problems of life, faith, Christian belief and doctrine.

In every sermon, the Author not only tells a story to stimulate interest, but makes an important application which the child can easily grasp. As an example, he speaks of "Strange but Good Workers for God." men and women handicapped by some physical misfortune.

Louis Braille, who became blind at three years of age, by sixteen had worked out a touch alphabet, that made it possible for other blind people to read with their finger tips. Helen Keller, who can neither see nor hear, has been a great blessing to the world. Robert Byers, paralyzed from head to foot, prepared a system by which he helped many blind children. If such people succeed in serving God well, what can we do with our strong, healthy bodies and minds!

For the busy Pastor who must prepare children's sermons, parents, Sunday School teachers and other Christian workers, The Defender heartily recommends this volume.

GABRIEL AND THE ANGELS. By Theresa Townsend. Published by John C. Winston Company. Pages 330. Price $2.00.

ACCORDING to the Author, "Gabriel." the hero of the story, "is a composite of a number of boys who have done me the honor of allowing me to become acquainted with them. They were all fine examples of American young manhood."

Gabriel is a Minister's son, far from being the sissy type. His mother died when he was born. His father, who had been reared in an orphanage, although broken hearted at the loss of his wife, managed to keep the baby with him, rearing him carefully. Too carefully, one is almost inclined to think at times, for "having his household in subjection with all gravity" involved something of a problem, at least to the boy. Yet there is a deep bond of affection between father and son, refreshing in these days when Dad is more likely to be "the old man" than Father.

The story of Gabriel, who looked like an angel, but acted like a real boy, is traced through a school year, beginning when his father took a new pastorate in September. Entering a city church and large school, is a tough experience for a boy reared in the country. But Miss Townsend carries him through the vicissitudes in a manner that holds the interest from start to finish.

The goody-goody son of the ruling elder, the teacher who hated her work and especially disliked Gabriel, and the manner in which he won them both, are effectively pictured. Then, there is Torvald, the big, stuttering boy who befriended Gabriel on the first day of school, thus starting a warm friendship.

The person who did most for him was one of the teachers, Edith Paul. She recognized his worth, and with understanding, mother love and counsel, made life in the new location more bearable. When she came out of the dark to attend the Christmas morning service, his heart almost stood still for joy. And his father gasped with surprise as he saw Gabriel sitting beside this woman who for an instant he thought was Gabriella, the boy's mother.

The rest of the story centers around Gabriel's desire that his father might become interested enough in Mrs. Paul to — but the ending is rather a surprise! The whole story is fascinating and wholesome.

BIBLE QUIZZES FOR EVERYBODY. By Frederick Hall. Published by W. A. Wilde Company. Pages 148. Price $1.00.

FOR several years the press and radio have been making people *quiz-conscious*. Prizes are given winners of Contests on every conceivable subject, while even children (Quiz Kids) have been drilled to answer the most difficult and unusual questions.

This book is a collection of Frederick Hall Quizzes, which have appeared in various publications during recent years. It is Mr. Hall's contention that a knowledge of the Bible, will lead inevitably to love it. He says: "The writer came to know the Bible where it can best be learned, at a mother's knee. The Bible from the start was an integral part of myself, and it would be as absurd to attempt an estimate of what I owe to it, as it would be to appraise what I owe to my lungs or to my heart. To make it a scource of mere diversion (however wholesome) prompts to apology: and yet, perhaps, through even this humble channel, some one may be brought back to its pages, there to find renewal of interest. To become saturated with the Book is to have one's life immeasurably enriched and fortified."

There are eight divisions to the book, containing 179 quizzes, ranging from one to fifteen questions each. We have before us, "Quizzes for Children," "The Things Jesus Said," "Who Said It?" "Bible Acquaintances," "The Books of the Bible," "Bible Triplets," "The Bible and the Poets," and miscellaneous topics.

This volume comes beautifully bound in blue silk, stamped with gold, printed in readable type on good paper . . . an excellent book for any home library.

ANNOUNCEMENT

Rev. Phil Kerr, well known Evangelist and Staff Writer for The Defender, is returning to the field of interdenominational evangelism, where he has enjoyed extraordinary success in times past. During recent years, he has been permanently located in Los Angeles. Mr. Kerr's mailing address is . . . P. O. Box 409, Glendale, California.

America... Let's Work On God's side!

"My concern is not so much whether God is on our side, but my great concern is to be on God's side, FOR GOD IS ALWAYS RIGHT."
—*Abraham Lincoln*

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